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CHRONICLE

The President Completes His Trip.—Wilmington, N. C., welcomed Mr. Taft with the same hearty hospitality that has marked his entire tour through the South. On Wednesday the President faced northward. Richmond, Va., was the last stopping place on his itinerary and nowhere was his reception more cordial than in the Capital of the late Confederacy. In the final speech of his trip Mr. Taft indicated some of the recommendations his first annual message to Congress will contain. He favored appropriations for the reclamation of arid lands and the conservation of water-power sites and mineral lands; he would ask for the arrangement of the departments of the Government in a way to make more effective enforcement of the Anti-Trust Law; amendments to the Interstate Commerce law were needed to give the Interstate Commerce tribunal more power and to prevent delays incident to appeals to the courts; he professed himself strongly in favor of a postal savings bank; he was hopeful that the monetary commission now studying financial reform would so present its report of conditions here and in Europe, as to point out steps which may be taken to reform what is "certainly today nothing but a patchwork"; legal procedure must be improved so as to make it, in criminal and civil cases alike, more simple, more rapid and less expensive; a Federal Health Bureau should be organized. "That is a pretty long list of things to do," he concluded, "but if we set our shoulders together we can do a lot in one or two sessions of Congress." With the characteristic

tact which has done so much to win him popularity in the South, the President expressed his deep sympathy in the movement to erect a great memorial in honor of Gen. Robert E. Lee by the establishment of what he himself would value most highly, a great school of engineering at Washington and Lee University, and he proclaimed his desire to aid it in every way. "We have reached a point," said Mr. Taft, "I am glad to declare, when the North can admire to the full the heroes of the South, and the South admire to the full the heroes of the North." On Wednesday night Mr. Taft arrived in Washington where he expressed himself as immensely pleased with the journey and not too tired to stay out a couple of weeks longer, were he not impatient to get back to his family. The chief impression remaining with the President after his remarkable tour covering more than 14,000 miles was thus described in a brief address to representatives of the press whilst in Richmond: "The trip just made has been full of gratification to me, for I have been received with the utmost cordiality everywhere. We are an industrious, loyal people, and every class is anxious to show its hospitality to, and interest in, the man who for the time being represents the head of the Government."

The A. F. L. on the Contempt Case.—In Toronto, First Vice-President James Duncan of the American Federation of Labor presented to the full convention of the organization the committee report in the matter of the recent decision of the Court of Appeals of the District of Columbia approving the jail sentence of Gom-

pers, Mitchell and Morrison, as chronicled last week in AMERICA. The report recommends that a further appeal be taken to the Supreme Court of the United States. The report says: "We cannot permit these decisions to go unchallenged. They affect fundamental rights, and either the courts or Congress must safeguard them. We hold that the ordinary use of the injunction writ in contentions between workers and employers is an unwarrantable interference with the rights and liberties of the workers, and is intended and is used to intimidate workers, especially when they are engaged in a struggle for improved working conditions."

The Sugar Trust Prosecution.—In the matter of the frauds charged against the Sugar Trust, President Taft has agreed that Attorney-General Wickersham shall invoke the aid of the Supreme Court and push an appeal from Judge Holt's decision that the statute of limitation saves the Sugar Trust Directors from further prosecution. Meanwhile new indictments were found last week by the Federal grand jury alleging conspiracy to defraud the Government by false weighing of sugar at the Williamsburg docks on November 20, 1907. Those indicted are James F. Bendernagel, until quite recently general superintendent of the Williamsburg refinery of the American Sugar Refining Company, and six other employees of the Sugar Trust already awaiting trial on other charges. It appears that the cheating centred at this refinery. Just before the indictment of the former superintendent had been announced it became known that the Arbuckle Brothers' firm, the chief rival of the Sugar Trust in the sugar importing trade, had been for some days arranging to pay a big sum to the Government in order to make good duties on sugar which the authorities claimed had been underweighed.

Other Events of the Week.—The recommendation of the joint army and navy board that Pearl Harbor in the Hawaiian Islands be made the great naval station in the Pacific has been approved by President Taft. A temporary naval station only will be constructed at Olongapo in the Philippines and the proposed improvement in Manila harbor will be abandoned. Protection of the Philippine Islands will be left to the army.—Through carelessness fire broke out in the mine of the St. Paul Coal Company's mine at Cherry, Ill., an explosion followed and flames spread to all the workings. To subdue the flames the mine entrance was hermetically sealed after twenty-five workers had escaped and twelve bodies had been taken out. Great loss of life is feared, since but 80 of the 484 of the day-shift at work at the outbreak of the fire have been accounted for.

The Panama Canal.—Colonel Goethals, engineer in charge of the work on the canal, has prepared an estimate of \$48,000,000 for 1910 in order to push the building of the canal during the coming year. Members of

the Congressional Committee on Appropriations are now in Panama to investigate conditions preparatory to their report on the estimate asked for. According to one of them, the committee is determined to cut expenses in the civil administration and medical department so as to save \$1,000,000 a year.

Storms in the Caribbean Sea.—The first news from Jamaica following the interruption of cable service during the violent storms of last week reports that a continuous deluge of rain had cut the island off from the rest of the world for the space of six days. The rain fall averaged ten inches a day; on one day thirteen inches fell. Telegraphic communication was possible only with the western part of the island, the land wires were down and the stations of the cable companies are badly damaged. Communication between Kingston and the interior of the island has been broken since November 6. The property loss has been enormous and great loss of life is apprehended. The Washington Weather Bureau anticipates no trouble along the Atlantic Coast from the disturbance, the officials believing that the storm will continue its course across the Bahamas and into the North Atlantic. Steamers arriving in New York from West Indian ports on Saturday brought reports of hard buffeting by waves and heavy weather during the trip with wind at hurricane velocity; they did not run clear of the storm after leaving Havana until well past Hatteras Cape.

Great Britain.—The County Council elections have left parties practically unchanged, the more conservative parties retaining the great advantage they gained three years ago. The Socialists lost ground in most places where they nominated candidates, especially in Glasgow. —A deputation of discharged soldiers out of work, headed by a Mr. Edmondson, late sergeant-major of the Twenty-first Hussars, was received lately by Mr. Haldane, Secretary for War. They demanded work in a very threatening way, their leader saying that five thousand such soldiers were out of work in London, and if the Government would not find work for them, he would know how to employ that number of trained men. Mr. Haldane treated them with great forbearance and dismissed them with the assurance that the Government had done and would do all it could for them. This did not satisfy them, and a procession of unemployed soldiers and others marched past the war-office to Trafalgar Square, where violent speeches were made and at a meeting at Battersea Mr. Hyndman, a Socialist leader, made a most insolent attack upon the Secretary for War. —Sir Robert Perks, a leading Nonconformist, who virtually dictated the first Education Bill of the present Government, has refused to support the ministry any longer on account of its socialistic tendencies.—Lord Charles Beresford is again in conflict with the Government, alleging that the Admiralty, in spite of a promise

to the contrary, has discriminated against the officers who testified in his favor before the Commission on the state of the Navy, and that some who served on his personal staff have been treated in the same way. He will stand as a Unionist Tariff Reform candidate in East Marylebone at the next election.—Mr. Belloc asked the Foreign Secretary in the House of Commons whether the Government had received any information through the consuls abroad or from foreign governments concerning the burying alive of a native by a Belgian official of the Congo, for which the Secretary of the Congo Reform Association vouched. The Secretary answered that nothing of the kind had been reported to the Foreign office.—W. P. Frith, R. A., has just died in his ninety-second year. His pictures of crowds of the comfortable classes were very popular in the middle of the last century. Of them the most famous were Ramsgate Sands, The Railway Station and The Derby Day.—The King completed his sixty-eighth year on November 9.

Valuable Records for Canada.—The British War office has presented to the Canadian Government the original correspondence sent by successive Governors-General of Canada to the British authorities from 1791 to 1840, when Upper and Lower Canada were separately administered. The causes which led to the war of 1812 and the events of that war are fully dealt with. The relations which preceded the signing of the convention of 1818, which regulated the privileges of the United States in British North American fisheries, receive much attention in these records. Dr. Doughty, the Dominion archivist, when interviewed on the 9th inst. about this valuable gift, said these papers will have the effect of modifying some data hitherto considered historically accurate, which concern both Canada and the United States.

Opening of Canada's Parliament.—On November 11 the second session of the eleventh Parliament of Canada was opened by Earl Grey. Ordinarily the Senators and Commons confine themselves to the routine ceremonies of this great function, in which the principal figure is the Governor-General, representing the King. But the fact that Mr. R. L. Borden, leader of the opposition, chose to question the Government not only upon the American tariff but also upon the project of establishing a Canadian navy shows how keen is the interest in this session and how vital to Canada are the issues to be debated. The speech from the throne, read by His Excellency the Governor-General in English and French, touched on the steady and progressive growth of Canada during the past year; mentioned that the revenue had almost completely regained what it had lost in the recent period of depression; noted the revival of activity in nearly every branch of business; announced that a bill would be introduced for the organization of a Canadian naval service on the lines of the resolution of the Canadian House of Commons of March 29 last, and that Parliament would be asked to confirm the

"new convention between His Majesty and the President of the French Republic respecting the commercial relations between France and Canada, approved by the French legislative chambers"; stated that the transcontinental railway has made substantial advance during the year and has now reached a point 861 miles west of Winnipeg; said that a bill would be submitted enabling the Minister of Railways to lease any line, or lines, that connect with the International Railway; and concluded by informing Parliament that a measure would be proposed "for the purpose of rendering more effective the present legislation regarding combinations which unduly enhance prices."

Protest Against Canadian Navy.—The most notable event of the past week in Canadian politics is Mr. F. D. Monk's speech at the banquet tendered to him by the Conservative Association of Lachine in the County of Jacques-Cartier, which he represents in the House of Commons at Ottawa. His views, which were endorsed by Senator Landry, Bruno Nantel, M. P., and J. M. Tellier, M. L. A., and were enthusiastically cheered by the guests, may be summed up as follows: It is the most important question since Mr. Monk's entry into the political arena, and should not be dealt with until after an appeal to the electorate. Why this secrecy in the recent Imperial Conference, in which Mr. Brodeur and Sir Frederick Borden took part? In view of the cost of necessary and urgent public works, the expense of a Canadian navy is at present beyond Canada's means, and this excessive cost becomes more striking when compared with Canada's lack of need for naval protection. Mr. Monk quoted authorities to weaken the contention that Canada rests under an obligation to provide a navy for the defence of all parts of the Empire. A military or naval consolidation for the Empire would be fatal to the principle of self-government. Mr. R. L. Borden, leader of the opposition, being greatly embarrassed by this strong protest of his ablest lieutenant, Mr. Monk, has assembled a caucus of Conservatives at Ottawa to discuss the future attitude of the party when the Government shall bring down its proposals. At the conclusion of the discussion in caucus, Mr. Borden announced that no decision had been reached. The Conservative party does not see eye to eye on this matter, but it is in favor of aggressive hostility to what has been forecasted as the probable Government measure.

American Tonnage Tax.—The reciprocity agreement between Canada and the United States with respect to harbor dues, which has been in force since 1885, has come to an end. This agreement provided that neither Canada nor the United States should collect tonnage dues on vessels plying on Lake Ontario. Under the new American tariff, however, a tax up to ten cents a ton per annum is imposed on Canadian vessels trading to ports on the Great Lakes. The new tax became effec-

tive last month. In view of this action on the part of the United States, Canada has decided to reimpose harbor dues on American vessels. The scale of fees, which will be collected only at ports where there are harbor-masters, will not be heavy. The maximum is five dollars on vessels of 700 tons or over, and the fee can be collected only twice a year on any vessel.

The French Bishops and Atheistic Schools.—On the 12th inst., at Nantes, France, the Catholic clergy refused absolution to Catholic children who are using, in the godless schools, text-books forbidden by the bishops. This is a fulfilment of the obligation imposed by the recent collective letter of the French episcopate. The Government has not only declined to modify the objectionable and historically mendacious text-books, but has officially instructed all teachers to punish such children as might refuse to receive their teachings and to use the prescribed text-books. The consequent conflict between the Education Department and the Catholic body has already resulted in no small demoralization of the State schools. The Teachers' Association, comprising 100,000 members, is suing all the bishops who signed the pastoral letter of last September. The suit is based on the alleged defamation contained in this letter. The plaintiffs claim five thousand francs' damages from each of the bishops who signed the letter. Mgr. Dubourg, Archbishop of Rennes, in a statement issued on the 7th inst., declares that Catholic voters must rally to the protection of the Church. "It is immaterial," he says, "whether they are Royalist, Imperialist, or Republican, we insist only that they be Catholic above everything."

Depopulation of France.—A recent number of the *Journal Officiel* published statistics of the movement of population in France during the first six months of this year. The total of births, as compared with last year, shows a decrease of 12,692, while the number of deaths has increased by 25,019. The population of France has, in the past six months, diminished by 28,023, a figure representing the excess of deaths over births. Mr. Jacques Bertillon, an authority on depopulation, says this plague, if not stopped, will be the ruin of his country. He attributes it to race suicide brought on by inordinate hunger for wealth and by the French testamentary law which prescribes equal division of property. He directs attention to the fact that France, which is the only European country in which the total of yearly births is diminishing, is also the only great country in which an equal division of his property is imposed by law on every testator. The first remedy would be to grant more freedom to testators. The second would be to consider the bringing up of a child as a form of state-supporting tax, and, on this principle, to diminish or cancel the taxes of families having more than three children, while imposing an extra tax of twenty per cent. on families of two or fewer children. As a corollary, adds

Mr. Bertillon, the present shameless propagation of the Malthusian doctrine should be absolutely prohibited. The time is at hand, he says, when the five poor sons of the German family will easily get the better of the only son of the French family.

The French Murder Trial.—Early last Sunday morning Madame Steinheil, the details of whose trial for the murder of her husband and stepmother were cabled all over the world, was acquitted and received an ovation. The hearings began on November 3, and dramatic scenes characterized them. During the latter days of the trial it became evident that the prisoner had a good chance of acquittal, as both the presiding judge and the advocate general sought to prove the woman's complicity in the crime rather than her guilt as the principal. No conclusive evidence was produced to fix the double murder on anyone else. The conduct of the trial by the presiding judge has been severely criticized by English and American jurists and has been strenuously defended by other legal experts.

Germany.—The press is exceedingly cordial in its references to the Archduke Franz Ferdinand of Austria, who with his wife, the Archduchess Sophia of Hohenberg, is now visiting Berlin as the guest of Emperor William. Though the visit of the representatives of the Austrian royalty is announced to be a family affair with no political significance, the newspapers insist upon drawing some such significance from a meeting planned to follow as closely as this does upon the recent conference of the Czar with King Victor Emmanuel. To support their position the German press quote an official declaration of the *New Free Press* of Vienna, in which the present visit of the heir to Austria's throne to Berlin is declared to be a conclusive proof of the close relations binding the rulers of the two German peoples. The note of cold indifference marking the references of the Berlin papers to recent conciliatory utterances of Premier Asquith and other representative Englishmen on the occasion of the celebration of King Edward's birthday is in this connection the more notable.—Throughout the Empire great enthusiasm marked the celebration of the one-hundred and fiftieth anniversary of the birthday of the poet Schiller.—Not for years has Emperor William spoken as earnestly in public as he did in his recent address to this year's recruits drawn up to take the oath of loyalty to the fatherland. His remarks are considered to have a significance bearing on the European situation. "Your duty," he said to the young soldiers, "is to go wherever your Kaiser and your superior officers send you, and it makes no difference whether your task is to combat a foreign enemy or to maintain peace, order and safety in the German homeland. I earnestly hope that peace and quietness will be preserved to us in the future as in the past, and I bid you now to go to your barracks and do your duty."

QUESTIONS OF THE DAY

The Excommunicated Comet—Whence the Myth?

If Calixtus III did not excommunicate the comet, whence came the myth? The question was proposed some months ago, and a thorough research was begun. The library of St. John Berchman's College, rich in folios of the Middle Ages, furnished material that is not at the hands of every investigator. Such facilities united to the untiring toil of the Rev. J. Thirion, S.J., director of the Astronomical Observatory of St. John Berchman's College, though better known to the scientific world as the Secretary of La Société Scientifique de Bruxelles, has resulted in the appearance of a neat booklet, bearing the title of "La Comète de Halley, son Histoire et la Légende de son Excommunication." The article appears also in the current number [October, 1909] of *la Revue des Questions Scientifiques*. A glance at the fruits of Father Thirion's research show that the myth is not only false but even without foundation.

The history of the myth is interesting. The French astronomers have been the chief offenders. Laplace in his "Exposition du Système du Monde" (Bk. IV; chap. iv, p. 283, edition 1829) tells us that "Calixtus ordered public prayers to conjure the Comet and the Turks." Next comes Arago, who tells us that the Pope "excommunicated at the same time the Comet and the Turks." Some years later we find Babinet writing that Calixtus "cast an anathema on the comet and on the Turks." And so the myth runs; the story is ever substantially the same—conjure changes into excommunicate, and this is replaced by anathematize, but for the writer they express the same idea.

So far no one gives an authority for the myth he has quoted. Robert Grant, however, is a little bolder, telling us that "Pope Calixtus II (*sic*) ordered prayers . . . He issued also a Bull in which he anathematized both the Turks and the comet" (History of Physical Astronomy, London, 1852, p. 305). We now have solid ground to work upon; there is a Bull of Calixtus excommunicating the comet. But Grant does not say where he read this Bull, and he has good reason for not naming the Bull, for no such Bull exists. The "Bullarium Romanum" was searched, the Bulls of Calixtus III, read, but not a word about the comet was found.

Next we find Dr. Andrew Dickson White ("History of the Warfare between Science and Theology in Christendom," London, 1896) writing: "no such Bull is to be found in the published Bullarium." So far we have an advance in the way of the truth; unhappily he adds: "Then, too, was incorporated into a litany the plea 'from the Turk and the Comet, good Lord deliver us.'" Simon Newcomb ("Popular Astronomy," London, 1878) gives the same story of prayers ordered against the comet. "This," he says, "is supposed to be the circumstance

which gave rise to the popular myth of the Pope's Bull against the comet."

A careful research of the letters of Calixtus III showed that no prayers were ever ordered by Papal authority against the comet. Whence then this second myth? Chas. De Smedt, S.J., (*Revue des Questions Scientifiques*, Jan., 1877, p. 177) gives us the answer. "We believe," he says, "that the first offender was François Bruys, born in Mâconnais in 1708, who, after abjuring Catholicism to join the Reformed Church, published at The Hague (1732-1734) his book, 'Histoire des papes, depuis Saint Pierre jusqu'à Benoît XIII.'" Bruys quotes in the said history, "Platina, Vita Calixti, p. 283," as the authority for the myth in question. At last we are back to a contemporary of Calixtus III. Let us take a glance at Platina. If we read the work entitled "Rerum Italicarum Scriptores, tomi 3i pars altera, Calixti papae III Vita a B. Sacho e Vico Platina" we shall find a single paragraph in which Platina speaks of the Comet, of the pestilence then raging in Rome and of the Turks; he ends the paragraph by saying that the Pope (Calixtus) ordered prayers that God might help those fighting against the Turk. Those were days of great suffering in Rome; when Halley's Comet appeared in 1456, there was the famine, the pestilence and the hardships of war. As was the wont in like times, processions were undertaken and litanies sung. Perhaps some local priest may have added to the litany he said the plea: "From the Turk and the comet, good Lord deliver us"; but there is no historical proof. However we do know that such a plea was never ordered by papal authority.

Another contemporary of Calixtus III, St. John Capistrano, who was preaching the Crusade at that time, declared that the comet was a sign of God's help to the Christian host in their war against the Turk. With such an assertion preached everywhere—for a Crusade preacher covered much ground—it seems hardly likely that the folk would pray: "from the Turk and the Comet, good Lord deliver us."

Such is the fruit of historical research, the excommunication of Halley's comet is a myth and nothing more. Let us hope that it may no longer return with the periodicity of the comet to which it clings like a satellite.

J. E. T.

Gin and Rum in Southern Nigeria

The British merchant carries on a large trade in his colony of Southern Nigeria, much of which consists in exchanging cheap gin and rum for the products of the interior of the country. The missionaries of the Church of England protest that the gin and the rum are poisonous and are destroying the native tribes; and as they have bishops in the colony to formulate their complaints and societies at home to back them, the Government appointed a Commission of Inquiry. This has made a report ac-

cording to which the black man finds in the gin and the rum not a curse but a real blessing. They are so cheap that they can carry an immense import duty without becoming unreasonably dear; and so the colony's revenue is provided for without recourse to direct taxation which he holds in abhorrence. On the other hand, there are no grounds for supposing that he injures his health by drinking; for as a matter of fact he uses much of these liquors not as a beverage, but as currency. On the Congo, Belgian malice may compel the wretched natives to accept as a medium of exchange cotton cloth, guns, beads, etc.: the happier Nigerians pass from hand to hand throughout the country bottles of gin and rum, without any fear that a sudden fall in spirits will bring them to poverty.

We are told, moreover, that as those bottles accumulate in the hands of a thrifty black, he stores them in his treasury. They are his wealth, as flocks and herds and guns and powder and lead and cloth are the riches of less favored Africans. One might ask, what intrinsic quality is there in the gin and rum he drinks so rarely and so moderately to make the Nigerian prize it above other goods? But the Commission no longer exists to answer. Its report, however, gives a very remarkable piece of information concerning them. The cheapness of their production is no reason for presuming deficiency in their quality. The rum and gin, prepared in Holland and Germany for his black brother by the benevolent British merchant, have this extraordinary character (the miraculous result, no doubt, of the benevolence of the British merchant, who is no sordid Dutchman), that the more cheaply they are produced the purer and more wholesome they are. A silly rumor spread by the missionaries represented the chiefs of the interior as protesting against the introduction of these wonderful liquors into their land. The Commission took great pains to get at the truth of the matter, and discovered that the missionaries have been guilty of gross misrepresentation. The fact is that Nigeria is being civilized, and with "civilization on its luminous wings" has come into the country the objection to supertaxation now so prevalent in England. What the chiefs really objected to was the tremendous duty, 300 per cent. charged at Lagos, and the setting up of a license system in their territories. In other words, they wanted liquor, they wanted it as near cost price as possible, and they wanted plenty of it—to store away, of course, as accumulated wealth.

If the Commission's description of the drinking customs of the Nigerians be true, Tom Pinch punishing the Pecksniff currant wine was, compared with them, a desperate toper indeed. "At plays and visits a small glass of gin is handed round, and after the fathers and mothers have drunk from the glass, a sip is given to the children." Their ancestors, the blameless Ethiopians, feasting Zeus and the Olympians, would have marvelled at such moderation. With a single bottle one might entertain a tribe and have something over. No wonder the wealth of gin and rum accumulates. Moreover, the send-

ing of spirits into Nigeria is nothing new. For two hundred years and more before the beginnings of modern African trade there were in England African merchants shipping their goods to what is now Southern Nigeria, but was then the Slave Coast. To-day they buy the negroes' rubber and ivory; in the old times they bought the negroes themselves. But then, as now, the price was in great part paid in rum. How immense beyond estimation must be the stores of spirits in the treasuries of this singular people, at once so abstemious and so greedy to possess gin and rum.

One who believes the Commission must hold that the Church of England missionaries of Nigeria, with Bishops Tugwell and Johnson at their head, are consummate liars. Bishop Tugwell asserts, and brings witnesses to prove it, that the negroes are being destroyed by alcohol; the Commissioners find them in no way deteriorating. Bishop Johnson writes to the Colonial Office that quart-bottles of gin are sold at six or seven pence each: the Commissioners report that gin is not sold in quart-bottles, and that its price is two shillings a quart. The Bishop also tells of his visit to a school at Warri. He addressed the seventy-five children present on the evils of drink and asked the habitual gin-drinkers to stand up. Sixty, out of the seventy-five, rose. He made no official record of the visit because there was no visitors' book in the school. Now come the Commissioners. They have seen with their own eyes in the visitors' book the Bishop's entry signed with his name and most complimentary to the school. The master who interpreted his speech says the question was not, "how many are habitual gin drinkers?" but, "how many have ever tasted gin?" The drinking custom just explained shows how sixty responded, and it is wonderful that the school did not rise as one boy. A missionary reported the fishing village, Iru, so demoralized by drink that he was forced to abandon his mission. The Commissioners visited it and found it in the normal Nigerian condition of exemplary sobriety. Another related that in the neighborhood of Oshogbo three chiefs had died from drink within a year. The Commissioners looked into the case and found that one died of a fall (a not unfrequent consequence of inebriety); another, of blood-poisoning (something that often happens to drunkards); and that the third never existed, which is a rather bold assertion.

The report leaves one in a dilemma. "If Anglican bishops and their clergy lie so remorselessly about their own fellow-countrymen, why should not the missionaries of the Congo, inferior to them, from the English point of view, in character and education, be distrusted testifying about foreigners? If the latter are to be believed, much more should the testimony of the former be accepted. But this would bring in another difficulty. How is it that the British merchant, indifferent to the welfare of the negroes of his own colony, is so zealous for that of the Congolese? Is it because he has no trade with these? Lastly, if Commissioners visiting Nigeria fetch home a

report in some things not unlike a fairy tale, it is not impossible that men who have never left England, swallow many a fairy tale about doings on the Congo. H. W.

Church Spoliation in Mexico

I

The sixteenth century was the golden age of Spanish exploration and conquest. It was also the century in which the Church, out of regard for the Spanish monarchs' zeal in spreading the Faith, granted to them so much power in ecclesiastical affairs that many questions of Church polity were examined and definitively settled by viceregal advisers or by the Spanish Council of the Indies. Disciplinary measures emanating from Rome were made subject to approval by the Council before being sent to the colonies and to the further confirmation by the Viceroy before publication.

The part taken by Ferdinand and Isabella in the propagation of the Faith elicited from Pope Alexander VI the Bull "*Eximie devotionis*" of November 16, 1501, in which he granted to them and to their successors the tithes of the lands that had been or should afterwards be discovered and subjected to the crown of Spain, with the proviso that the monarchs should attend to the erection and endowment of churches and the due support of the clergy.

A few years later, Pope Julius II in the Bull "*Universalis ecclesie*," dated July 28, 1508, conferred upon the Spanish monarchs the privilege of nomination to bishoprics and other church dignities in those same lands, and made the construction of "large churches" in them dependent upon the royal assent.

Wherever the Spanish explorers penetrated, missionaries accompanied them. Two priests were with Cortés when he burned his ships and took up his march towards the plateau of Anáhuac, and many others, both diocesan and regular, soon entered the new fields opened up by his prowess. Though representatives of various religious orders flocked to New Spain, as Mexico was then called, the Franciscans, Dominicans and Augustinians became particularly numerous and influential. The first bishop was Julian Garcés, a Dominican, with his chair at Tlascala, removed later to Puebla de los Angeles; next came Juan de Zumárraga, a Franciscan, who took his title from the capital. Church affairs went on so prosperously that within seventy years from the Conquest, there were some 800 religious houses and pastoral residences about evenly divided between regular and diocesan priests, besides ten convents of nuns. In disposing of the tithes, the Government assigned one-half to the ordinary of the diocese, one-sixth for church buildings and hospitals, two-ninths for parish priests and their assistants, and kept for itself the remaining ninth.

The contributions made in accordance with the famous "*Bula de la Cruzada*" extended to the Spanish dominions

by Julius II in 1509, but not generally operative in Mexico until 1532, were devoted by the royal officers to religious propaganda and worship. Many of the provisions of this Bull are still in force throughout Latin America. In other ways, too, the Government promoted religion, as by protecting the missionaries, by furnishing supplies in kind from the public stores, and by a modest annual allowance. However, the "*Pious Fund of the Californias*," about which so much was written in connection with the award of the Tribunal of The Hague, was not a government undertaking. It owed its origin to Father Juan M. Salvatierra, S.J., whose pleading induced various wealthy citizens, both clerical and lay, to contribute towards an enterprise which was then threatened with ruin on account of the remoteness and poverty of the mission.

Though, during the centuries of Spanish domination, natives had been promoted to Church dignities now and then, towards the end of the eighteenth century nearly every ecclesiastical position of dignity and influence in Mexico was in the hands of some Spaniard who owed his office to the king. The parish priests, who were largely creoles, pure Indians or mestizos (of mixed blood), were selected by the Viceroy. The native priests, feeling that they were being kept down or thrust aside for the benefit of royal favorites, became more and more estranged from the bishops, vicars and canons, and disposed to view them with cold unfriendliness if not open hostility. The laity on their side, chafing under the viceregal rule, which was sometimes tyrannical, sometimes foolish, seldom fair, were drawn closer to their priests and further from their ecclesiastical and political superiors. Then the regulars had their little differences among themselves, with the parish priests, and with the bishops. In fact, by referring so many petty religious difficulties to the Viceroys and so many others of more importance to the Council of the Indies, the clergy high and low taught the royal officials a spirit of meddlesomeness which tended to blind them to the difference between Church and State and their respective spheres.

Thanks to government aid, supplemented by the generous benefactions of the faithful, the Church had not only grand cathedrals and other places of public worship, colleges, hospitals and convents, but also productive real estate and invested funds. Ecclesiastics were wont to lend Church moneys on property almost to its full value and rest satisfied with a very moderate interest which was secured by mortgage. These loans were looked upon by both creditor and debtor as permanent investments with no question of future repayment of the sum originally advanced. Besides the offerings to the crown made by bishops and parish priests upon assuming office, the Government from time to time had for one reason or another rather urgently solicited contributions from churchmen and laymen alike who responded loyally and generously, but such gifts were always free, even if not spontaneous.

Such was the state of the Church in Mexico when the first governmental decree for the seizure of ecclesiastical

property was issued. In 1767, Carlos III, for reasons which he kept "concealed in his royal breast," expelled all Jesuits from the Spanish dominions and sequestered their property. Thus, by a stroke of the pen, over twenty fairly well endowed Mexican colleges, not to mention other holdings, were declared the property of the crown. Twenty years rolled by without further innovation. Then, as a hint of what was coming, a royal order of 1789 transferred cases affecting chaplaincies and pious works from the bishops' courts to secular tribunals. Under Viceroy José de Iturrigaray, in 1804, all real estate and moneys belonging to benevolent institutions were seized by the home government as a sort of forced loan. Interest at 3% on the value was promised for the original purposes of the funds.

During the war of Mexican independence which, beginning with the historic *grito de Dolores*, or shout for liberty, of the creole priest Miguel Hidalgo, September 16, 1810, dragged on for eleven years with no excessive humanity on either side, a royal order suppressed the Inquisition and seized its property, valued at over a million pesos. This was the last sequestration by the Spanish crown of Church property in New Spain, but the lesson had been mastered by the Mexicans. During their subjection to Spain, they had learned from her how to exact contributions from the Church, how to enrich themselves by dispossessing the clergy, by closing colleges, by stopping mission work, and by seizing the productive funds of hospitals and asylums. The lesson was not lost.

D. P. S.

A Mild Form of Insanity

The late venerable Father Duranquet, S.J., used to tell with a merry twinkle in his gray eyes, of one of his spiritual clients in the charitable institutions on the islands in the East River, who said to him one day: "Father, I am not crazy; I only say everything that comes into my head. Now if you were to say everything that comes into your head, people would call you crazy, too." There is much true philosophy in the remark of this paranoiac; and measured by his standard of insanity, what a multitude of mild lunatics we find in the social and literary circles at the present time!

Has the reader ever spent an hour in the company of half a dozen Christian Scientists and listened to the theories they enunciate and the phrases they use? Here is a venerable high-brow who speaks of the "periphrastic scintillations of the psychic force," there is an old dowager discussing the "neurotic power of self immanence," and, alas! here is a handsome, blue-eyed girl telling how she loves "the Madonna" but thinks that Mrs. Eddy is superior to her in "hypnotic evolution." Much worse than this may be heard in any gathering of Eddyites, and indeed their Bible is manifestly the result of paranoia.

Take up some old books and theories and you will

find similar evidences of insanity. Who has ever understood Spinoza's books or Berkeley's theories or the modern German so-called philosophers? Read them you may if you have great patience and much leisure; but understand them you cannot, for the writers are mildly insane. Under the blond-curls of the young dame; or in the centre of the high-brow's corrugated forehead if you look closely you will see the crack. It is not very wide but it is there.

Take again the modern novel, or the articles on ethical religion or social questions which appear in our popular magazines or newspapers. An educated man, that is, one who has a logical mind and Christian principles, for nobody else is properly speaking an educated man, takes up these novels or these articles and throws them away one after the other; and as he flings them into the waste basket you may hear him say "rubbish," "nonsense," "stuff," "indecent," "incoherent nonsense," "lunacy," "cracked." If he wants to be milder in his criticism and more polished he will use the French word "timbré." This word is not so harsh as "cracked." Reader, if you have read these things, am I not right?

One of the signs of mild lunacy is a lack of what has been called "sequaciousness of ideas." The mind of the stricken one jumps rapidly from one thing to another. There is no connection between the thoughts, no sequence of ideas, no logic, no principle, no creed, no code, no coherence. And these characteristics are found in our modern literature as frequently as good Father Duranquet found them in the asylums on the islands.

Why are they so frequent? Because the writers have no fixed ethical principles and no Christian faith. But that's a thesis which it would take too long to develop.

UMILTÀ.

The Supreme Court in Italy and the Religious Orders

(Concluded.)

The genesis of the decision seems to be purely and simply political—French in its purpose, but not in the method. When Waldeck-Rousseau, in 1901, began the campaign against the religious congregations in France, he found it necessary to make a new Law of Associations; and, to exclude religious communities, he began by defining a voluntary association as one formed on an agreement for individual gain or loss—defining the genus by a single class; as one might define a man by saying he is a white one, or a legitimate government by saying it is one of the Latin race. He quoted a commercial article of the French Code (1128): "It is only things which are in commerce that can be the object of agreement"; another (1780): "which prohibits perpetual engagements." "A whole article of our Code," he continued, "rests on the rule of public order, of the free circulation of goods; and I need not teach those who have made the least study of these matters that all sorts of personal

servitudes are likewise interdicted" (January 21, 1901). From this fallacious description he proceeded to establish the lack of correspondence in a religious association with his definition of a commercial one, as well as the immorality of personal "servitude" by the obligations of religious vows.

In Italy, the public sentiment is not at all ripe for such a Law of Associations; and the executive is not disposed to affront public sentiment by acts of administration. In answer to the appeals constantly made by the anti-clericals for the destruction of the religious orders as in France—it being well understood that a fine field of exploitation would be thrown open to official liquidators as in that other unhappy country—a means has been devised of extending the laws in force, and enlarging their purview; and this without troubling the legislature, or compromising the executive. We are informed, but do not vouch for it, that the bench of judges was specially made up by the ministry for the object now attained; and we are also given to understand that this method of packing, not a jury, but a bench, is familiar to the Italian Government. The ministry had at hand the Israelite, Louis Mortara, as advocate general, a man notoriously anti-clerical. And so the judiciary quietly usurped legislative functions; and, further than that, it presumed, as one jurist expresses it, to exercise the tyranny of interpreting the private will as well of the deviser, as of the individual members in a voluntary association. Soon after the decision was rendered, a violent anti-clerical meeting of Mazzinians, called the Republican Congress, which was held in Rome, framed its resolutions, not now in the sense of clamoring for new laws, but of demanding a rigorous and severe application of existing statutes.

The consequences may be briefly indicated. Having an unqualified capacity to receive and ability to hold by civil law, having a qualified capacity to receive, but not to hold for themselves, by canon law, citizens who are members of a religious voluntary association are presumed in civil courts to receive, not for themselves, but for a community. Unrecognized as religious, they are disqualified as recognized citizens. Though no law prohibits any one from enjoying the benefits of property, the possibility of associated religious deriving benefit from property acquired by another makes the acquisition by that other illegal. Individual citizens who are religious cannot receive by donation or testament. They may live and associate; but, as the irony of the Court's decision has it, they may not have the means to live and associate. Further, each member of the association being civilly co-proprietor, possessing indivisibly with the others, his natural heirs can claim his part or quota of the community's goods. As it is not likely that rapacious lay people will be content to go and enjoy that quota, by occupying the poor friar's cell and drinking the broth which fell to his share, a poor monastery will have to liquidate its property, that secular heirs of the poor friar may enjoy the equivalent of his cell and his broth. Since

the decision was rendered by the Supreme Court, one Court of Appeals has decided in that very sense against a convent in the country.

As to our own appreciation of the situation, a short passage of arms between Waldeck-Rousseau and one of his supporters will convey it perfectly. Said M. Lhopiteau: "The Chamber understands that the scattering of the persons (in a community), if not followed by the dispersion of their goods, would produce no effect. As a measure of police therefore, the committee was bound to propose for our enactment that the goods of the congregations dissolved should be dispersed." M. Waldeck-Rousseau began his reply by saying that M. Lhopiteau agreed with the Government in this: the dissolution of the communities would be "an empty word if we did not add a measure of execution which he himself calls the dispersion of their goods" (March 28, 1901).

THOMAS HUGHES, S.J.

Prehistoric Rhodesia *

As a joke on the Stock Exchange, and associated with the dreams and chimeras of Cecil Rhodes, Rhodesia is not unknown to the world: but as a land of mystery, a country to be searched and studied for records of the past, a source from which light may come to solve problems in the history of civilization, Rhodesia probably ranks, in most men's minds, in the same category as Labrador or Tierra del Fuego. Its riches, like those of the Klondike, have been proclaimed in the world to raise and shatter the hopes of many; yet, in spite of checks and disappointments, the country is full of a patient optimism determined upon making its future a bright one. Not only is Rhodesia to be a land of steady output in gold and diamonds, as well as the maize-granary of the future: it is to be a hunting ground for antiquarians and a seven-sealed volume from whose pages the secrets of a civilization, only less remote than that of Egypt, are to be revealed. The very gold mines of the country have their secrets of the past, while the mining expert is an antiquarian whose evidence must be heard by every savant who is careful not to make shipwreck of his reputation in South Africa.

The Rhodesian gold fields have, so far, been but imperfectly explored. Their yearly output is about \$12,500,000, which is, on a rough estimate, as much as the Transvaal produces in a month. Yet the experts tell us that at least \$375,000,000 worth of gold was extracted from the rocks in days long since gone by. The ancient workings are thickly spread over an area of 700 by 600 miles and they reveal a skill in rock-mining unsurpassed by that of any nation of antiquity. In evidence of this

*Pre-historic Rhodesia: an Examination of the Historical, Ethnological, and Archeological evidences as to the Design and Age of the Rock Mines and Stone Buildings. By N. Hall. With Illustrations, Maps and Plans. London: Fisher Unwin, 1909.

skill of the old miners and metallurgists it may be stated that at least two-thirds of all the registered gold claims in Rhodesia have been pegged on the lines of the ancient workings. This plan of re-opening partly used mines seems to be regarded as the safest as well as the easiest method, but many maintain that it denotes remissness on the part of prospectors, and that it rests on the unproved assumption that the ancients had adequately explored the country. All over the gold area there exist hundreds of ancient ruins, not one of which has been fully examined.

The most remarkable of these is the elliptical temple of Zimbabwe, in which important operations have been conducted by Mr. R. N. Hall, but nine-tenths of which yet remain unexplored. It bears many points of resemblance to the temple at Marib in southern Arabia. Its greatest length is about 280 feet, and its highest wall rises 35 feet above the ground. The walls are built of small brick-shaped blocks of granite closely fitted together without any cement. They are ornamented, at the top, with chevron, dentelle, and herringbone ornaments. Stone birds on pillars, and other emblems of nature-worship have been found among the mines. Moreover, numerous gold ornaments have been unearthed at Zimbabwe and elsewhere. Mr. Hall declares that 2,000 ounces of ancient gold ornaments have been discovered in Matabele-land alone. In fact the hasty and disorderly manner in which the buried treasure at Zimbabwe seems to have been stowed away offers a strong probability that the occupants of the temple had to fly for their lives before a sudden invasion of dusky warriors from the North who cared neither for gold nor for the laborious works of civilization. Another remarkable feature of the Zimbabwe ruins is a conical tower, thirty-one feet in height, with a diameter of seventeen feet at the base and of four feet at the top. It is perfectly solid and built, like the walls, with blocks of granite laid in beautifully even courses. Its original height was probably thirty-five feet.

As no inscriptions have yet been discovered on any of the Rhodesian ruins, and, as there is no external documentary evidence which gives the smallest direct hint as to who were the workers of the mines, and who were the builders of the numerous ruins to be found in Rhodesia, South African archeologists are forced to study the question with a good deal of patience and reserve. The Portuguese records of the sixteenth century show most distinctly that rock-mining was an industry unknown either in Portuguese West Africa or in its neighborhood. The scanty supply of gold which found its way to the colonists was the result of laborious and unskilful washings from alluvial deposit. These records, too, speak of the ruins as ancient. The Arab writers who describe the gold trade of Sofala, in the tenth century, state that the gold was brought to their countrymen by the natives, but their account of these latter makes it clear that they had no knowledge of rock-mining. In fact, Maçudi (915) and other Arab writers describe the natives of their time exactly as we find them to-day, *i. e.*, not as skilled miners

and assayers, but as naked barbarians with no knowledge of the value of gold except for purposes of barter.

That the African natives themselves were the makers of the deep rock mines and of the stately buildings in their neighborhood, no one seems to have suspected until, in 1895, Dr. Randal MacIver, an Egyptologist of some repute, was commissioned by the British Association to risk his reputation in South Africa. After a hasty survey and little or no study of the Arab and Portuguese records, he claimed to settle the question once for all, on the evidence of some Nankin China found among the ruins at Zimbabwe and on the strength of other contentions, set forth in his recent volume, "Medieval Rhodesia," he pronounced the ruins to be of Kaffir workmanship, in no case earlier than the fourteenth century. His challenge has been taken up by Mr. Hall, and the present volume is "the first instalment of a reply to Dr. McIver."

It dwells at some length on the remarkable Semitic traces to be found among the Ma-Karanga, the people who have inhabited the gold area from time immemorial; traces which greatly differentiate them from the Zulus and other Bantu races. These traces point to the infusion of Arabian or kindred blood in prehistoric times, and the suggestion is borne out by numerous Semitic customs still existing among the Ma-Karanga. Such are monotheism, the practice of circumcision, the observance of a Sabbath, the abhorrence of swine as unclean, and the transference of impurity to some animal which is either slain or driven away to wander on the veldt.

From the facts thus outlined but as set forth with much wealth of detail in his volume, Mr. Hall contents himself with proving that there is not the slightest ground for supposing that the Kaffirs ever went through such a process of evolution in culture as could enable them either to build the temples or engineer the mines. The work must have been done by strangers.

The question of who the strangers were can still be met, so the leading archæologists tell us, with a very fair measure of probability. There are strong reasons for supposing that, though Rhodesia is not Ophir, the gold of Ophir came from Rhodesia; Ophir itself being an emporium on the south coast of Arabia. Ancient writers, both Greek and Roman, tell us that the Sabæans of Arabia were the great gold purveyors of the world, but they do not tell us that the gold came from Arabia itself. It is probable then, in view of all the known facts, that the Sabæans, perhaps long before the days of Solomon, penetrated into S. E. Africa by way of the Sabi River; that they gradually exploited the gold area more and more to the West, and built walled enclosures for self protection and worship. Like other white settlers they left behind them a half-caste population which was numerous enough to make a strong and permanent impression on the features of the whole nation. The strain in the blood has lasted, but all the lessons in civilization have been, for many centuries, forgotten.

JAMES KENDAL, S.J.

Religion in Bosnia and Herzegovina

Since 1895 no official census of Bosnia and Herzegovina has been taken. Nevertheless, the government, 1909, published the following figures as indicating the number of adherents of the different religious beliefs:

Servians, 782,851; Moslem, 602,200; Catholics, 400,081; Jews, 11,007, and Protestants, 6,747, in all about 1,800,000 inhabitants. And why are these statistics arranged according to religious belief, and not according to nationality? The answer is to be found in the policy of Austro-Hungary which recognizes in Bosnia only Turks, Servians, and, if it must be, "Bosniaks—" everything, only not the actual people, the Croats. It is only a few years since the Catholics are allowed to call themselves openly Croats, and the language that was first called the national tongue, and then "Bosniac," is now, since 1909, called the "Servo-Croatian." To what nation, then, do the inhabitants of Bosnia and the Herzegovina belong?

In a previous article in *AMERICA* on Bosnia and Herzegovina, it was stated that in the sixth and seventh centuries the Croats settled in the regions comprised in the territory of the present Bosnia and Herzegovina, and that in the ninth and tenth centuries many Serbs migrated to Hum (Herzegovina), in the eastern part of Bosnia. And so it has remained, up to the present time. More than two-thirds of the total population are Croat; of genuine Serbs there are comparatively few, for not all those who are enumerated in the statistics as Servians are of genuine Servian stock; they are for the most part Wallachian and may easily be recognized at first sight.

The Bosnian Turks are almost all of Croatian descent, but up to the time of the Austro-Hungarian occupation of the land they really had no notion of what they were. Only the Begs (nobles) and the influential Agas (landed proprietors) claimed to be Bosnians, with Croatian as their language. The bulk of the people, however, never knew what they were, and do not know to-day. But their language and their family names, which are almost all in the distinctly Croatian fashion, "-ich" and "vich," give unmistakable evidence of their origin. Their religion the Turks love to call the "Turkish religion." And if anything important has occurred or they are in need, they are fond of such expressions as: "Tell me, if you be a Turk," "Help me, if you are a Turk." In like manner do the adherents of the Greek-orthodox church identify the religious belief with the nation itself; they invariably refer to it as the religion of Servia and the Church of Servia.

The Croats were the first of all the Slav tribes to adopt Christianity. This occurred towards the end of the seventh century; and the end of the eighth century found the nation entirely Christianized. This is true of the Bosnian and Herzegovinian Croats, whose bishoprics were originally suffragan to the metropolitan see of Spalato; later of the see of Ragusa, and finally (in 1247)

of that of Kalosca in Hungary. In 1391 there existed in the territory of the Banus Stefan Kotromanic three bishoprics, viz., those of Bosna, Makar and Duvno. It was from the apostles of the Slavs, Saints Cyrillus and Methodius, and their disciples, that the Croats first took over into their own liturgy the Slavic language and then the Greek rite. But already in the twelfth century the Latin Rite had been reintroduced, but not in the Croatian or old Slavic language. This Croatian language with its Cyrillian script was long the liturgical language of Bosnia. As late as 1806 some old priests used it in the celebration of Mass, and in other liturgical functions. It is also highly probable that for a long time the Greek Rite was in use among the Catholics of Bosnia. In 1643 it is mentioned as being prevalent in the territory of the present Herzegovina. Yet in spite of this prevalence of the Greek Rite and the Slavic language, Bosnia was never a party to the Greek schism. On the contrary, its bishops were always in very active communion with Rome.

In the eleventh century we find in Bosnia many monasteries, of both the Latin and the Greek Rite, a sign that there lived in the country adherents of both rites. The Servians had accepted Christianity before the great Oriental schism; but later they often changed their religious profession. This depended entirely on the fact whether they were subject to Eastern emperors or to Hungarian-Croatian or Bosnian rulers. Up to the time of Prince Stephen Nemanja (1159-1196) the Serbs were Catholic; this prince himself was originally a Catholic, but later on he embraced the schism and built many schismatic churches and monasteries, one of the latter, that of Ravanica standing to the present day. His son, Stephen the First Crowned (1196-1224) again entered into communion with Rome. But hardly had he been crowned, when he again severed his connections with the Church of Rome; and up to this day not one of his descendants has ever returned to the faith of his fathers.

It cannot be ascertained with certainty when the Bosnian Serbs embraced the schism; all that is definitely known is, that it was only in 1376 that they received their own bishopric. The Catholic bishopric of Ston is found in the territory of the present Herzegovina as early as the ninth century, but it has been schismatic since the thirteenth century. In the year 1777 the episcopal residence was transferred from Ston to Mostar.

In the second half of the twelfth century there came from Bulgaria the dangerous sect called the Bogumili (dear to God); they are also known in church history as Patari, Albigenses and Kathari. At first very severe measures were adopted against them; but later on the Bosnian rulers favored them, because they hoped with their help to win their independence more easily from the Hungarian-Croatian kings. In fact, this sect waxed so strong and powerful, that it was looked upon as the national church of Bosnia.

After the death of King Stephen Dabisa (1395) the Catholic Church passed through a time of severe trials.

The Turks were encroaching more and more, the Bogumili threw off all restraint and pillaged and destroyed the Catholic churches. Even the bishops were forced to flee the land and took up their residence in Djakovo, in Slavonia, where, since the thirteenth century they had possessed large estates. With the fall of Bosnia under Turkish rule the bishopric came to an end. The Franciscans remained the sole teachers and defenders of the Catholic faith and church from the fifteenth century up to the time of the occupation by Austro-Hungary.

The Franciscans came to Bosnia for the first time towards the year 1235, in order to assist the bishop against the Bogumili. In the year 1326 they were given exclusive charge of the Inquisition, and in the same century their Bosnian vicariate already counted seven custodies. But the Turks ruined everything. Thirty-two monasteries were destroyed, many churches were razed to the ground, or turned into horse stables. It is impossible to depict the sufferings endured by the Catholics and their Franciscan priests at the hands of the Turks. We lead a wretched life from hour to hour," writes Fra Michael Radnic to the Propaganda in 1686, "the word 'death' is ever upon our lips. By day and by night we hide in caverns and forests and there is no one to offer us a word of consolation."

To all these evils must be added pest and famine, and frequent emigrations. Thus on one single occasion a band of Franciscans with 25,000 Christians emigrated to the neighboring Catholic countries. In Slavonia entire new villages thus arose, built by fugitive Bosnian Catholics.

The report of the provincial, Fra Marianus Pavlovic, of the year 1623 enumerates as still remaining only seventeen monasteries, churches and parishes, 268 Franciscan religious and 30,000 Catholics for the whole of Bosnia and Herzegovina! In the year 1741 Fra Filipus Lastrie speaks of but thirty parishes, 150 Franciscan religious, and 50,000 Christians: he mentions not a single monastery, not a single church. Fra Elias Tlijic, the bishop, had in his diocese in 1806 thirty-five parishes, seventy-nine Franciscans, nine secular priests and 114,391 Catholics. In the latter half of the nineteenth century the number of Catholics grew considerably; but a genuine revival set in only with the occupation. In 1881 the Catholic hierarchy was newly erected in Bosnia and Herzegovina. It consists of an archbishop (of Sarajevo) with three suffragan bishops (of Banjaluka, Mostar and Trebinje).

In the year 1882 a preparatory seminary and college for boys was opened in Travnik, the first of the kind in Bosnia. From their inception these institutions have been in charge of the Jesuits. In 1890 a department of theology for the training of the secular clergy was likewise added, but in 1894 this was transferred to the magnificent central theological seminary for all Bosnia and Herzegovina in Sarajevo. This, too, is directed by the Fathers of the Society of Jesus. Of female institutes there are working there the Sisters of Charity (of St.

Vincent) in thirteen convents, the Augustinian Sisters in seven convents, the Sisters of the Third Order of St. Francis, the Sisters of the Sacred Hearts of Jesus and Mary, one convent each; and, the Servants of the Child Jesus, in five convents.

The Franciscans are divided into two provinces. The Bosnian province has twelve monasteries, among them a novitiate, a house of philosophy, and a college with six classes. Besides this they are in charge of seventy-five parishes (fifty in the Archdiocese of Sarajevo and twenty-five in that of Banjaluka). There are 189 members of this province. The province of Herzegovina has only three monasteries, and includes thirty-two parishes in the Diocese of Mutar. It numbers ninety members. Between the years 1878-1900 the Franciscans built five new convents and one college, erected fifty-two churches and thirty-one pastoral residences. Of the 132 parishes of which they still have charge, fifty-nine belong to them in their own right; all the others they will in course of time hand over to the secular clergy, which numbers now about seventy-five priests. This small number is not to be wondered at, for before the occupation there was not a single secular priest in the land, and the theological seminary was not opened until 1890.

It is most consoling to find that the number of Catholics has doubled in thirty years. According to the census of 1879 there were among the 1,158,164 inhabitants of Bosnia and Herzegovina 209,391 Catholics; in Sarajevo, the capital, only 800. To-day there are among the two million inhabitants 400,081 Catholics, in Sarajevo alone 15,000! Nevertheless, the position of Catholics is very unsatisfactory. The Turks as well as the Serbs have received their ecclesiastical autonomy, but not the Catholics. The Turks possess immense landed possessions, the rentals of which are for religious purposes. The Catholics, on the contrary, have received no school fund, in spite of the fact that the late Archbishop Strossmayer, as a Bosnian prelate, demanded of the emperor-king the restoration of the former possessions of the Bosnian Church. The government tries to be neutral, and consequently it assists the Catholics in the same proportion as it assists Turks and Serbs, that is, according to the numerical strength of the inhabitants. All churches, schools and monasteries have been erected by offerings from the faithful outside, for the native population is very poor.

Austria-Hungary has undoubtedly done a great deal for the occupied provinces, but unfortunately too little for the Catholics and for Christianity in general. Too much consideration was shown for the Turks, in order that they might not have the slightest reason to take offense. If a Catholic apostatizes and becomes a Mohammedan—which, thank God, is a very rare occurrence—not a soul takes any notice of it. But if a Turk wishes to become Catholic he must leave the land. It is to be hoped that this anomaly will soon cease now that the annexation is an accomplished fact.

STEPHAN BABUNOVIC, S.J.

CORRESPONDENCE

The Vexatious British Budget

LONDON, NOVEMBER 3, 1909.

The House of Commons is discussing the last stage of the Finance Bill. It is six months since it was introduced into the House. Never in British history has a Budget scheme been the subject of such prolonged debate. After the third reading this week Parliament will take a fortnight's holiday, and at the end of the month will come the critical debate in the House of Lords.

What the attitude of the upper House will be was plainly foreshadowed by the Duke of Norfolk in a perfectly frank speech at a Conservative meeting last evening. After saying that Liberal press was predicting that the Lords would "tear up" the Budget, he went on:

"I don't want to tear up the Budget; but at the back of my head there is a secret hope that if the people are allowed to have an opportunity of expressing their opinion they will tear it up before they have done with it. If the Lords reject the Budget it will be in the belief that the responsibility rests upon them of letting the people have an opportunity of expressing their opinion upon it, and they will face all the threats and dangers with firmness and without flinching."

The London Municipal elections on November 1 have been carried through under the shadow of the Budget controversy. The Conservatives (who in London local politics call themselves "Municipal Reformers"), have held and slightly improved on the large gains they made in 1906. The most notable incident was the complete defeat of the Liberals, Progressives and Socialists in Battersea, Mr. John Burns's constituency, till now a stronghold of advanced Liberalism with a decidedly Socialist tinge. At Monday's polls in Battersea the Socialist candidates were supported by a mere handful of votes. The fact would seem to be that numbers of electors who formerly supported Socialist candidates simply as "Labour" men, are now realizing what the Socialist propaganda means, and shrinking back from it.

The Socialists are trying to use the Trades Union machinery to compel all labor candidates to adopt the full Socialist ticket. But inside the unions there is a growing revolt against these tactics, especially in the North where the Catholic workers muster strongly in the trades unions. The Socialist wing is making a dead set against three of the veteran representatives of labor in the House of Commons, Mr. Richard Bell, M. P., of the Railway Workers' Union. Mr. Burt, M. P., and Mr. Fenwick, M. P., of the Coal Miners' Union. All three have been for many years members of the House of Commons, where they have won the respect of men of all parties. None of the three belongs to the professional politician class. They began not as platform agitators but as day laborers on the railway track or in the coal mine. They came to the front in their trade unions and then were elected to Parliament on the Labor program of social reform, not of Socialism. None of them has the least sympathy with Utopian schemes of revolution, and this is their crime in the eyes of the Socialists. Thomas Burt is now seventy-one years of age, but hale and vigorous. He began work in a colliery as a boy of ten, educated himself and made his mark as a young temperance orator. He has been thirty-five years in Parliament. No man has deserved better of the northern miners, and the attempt of the Socialists to drive such a man from public life is a prac-

tical proof of the lack of real statesmanship in the movement.

Another man whom the Socialists have black-listed is John Burns, and even the advanced Liberals are anxious as to his position. In the practical work of administration he has unlearned much of the impractical idealism of his earlier Socialistic career. He has come up against hard facts and now believes in plodding reform, not in wild schemes for making a new heaven and a new earth by Act of Parliament. He has not said one word in the agitation against the House of Lords, and some of the party papers are severely criticising him for the conciliatory attitude he took up on Monday night when the House of Commons discussed the Lords' amendments to his Housing and Town Planning Bill. Instead of asking for the sweeping rejection of the amendments Mr. Burns tried to find a way of compromise. The Socialists intended to run a candidate against him in Battersea but the revelation of their weakness given by the municipal polling on Monday may teach them discretion. I know that outside the Socialist wing of the Labor party there is not a man in the House of Commons who would not regret Mr. Burns' exclusion from Parliament.

The Conservatives are taking a very wise step in raising a fund to pay the election expenses of Conservative working men candidates at the coming elections. They mean to show that all educated working men are not bitten with the Socialist madness, and that their own party is not made up only of dukes and plutocrats.

A. H. A.

The French Bishops and the Government Schools

PARIS, NOVEMBER 5, 1909.

The letter of the French bishops on anti-clerical education has not passed unnoticed. In many village schools, in Brittany especially, peasant children, prompted by their parents, refused to use the condemned books and were, in consequence, punished by their instructors. In other places, the parents themselves remonstrated with the teachers on the subject and firmly asserted their right to forbid the use of books that attack their religious and social creed. But the struggle is, of course, an unequal one: a handful of children, even backed up by their parents, are no match for the army of Government teachers, the majority of whom, in the towns especially, are either atheist or time serving. Even the village school-master wields, at the present day, extraordinary influence in France. His superior knowledge enables him to be of use in many ways to his more ignorant neighbors and, in political crisis, he often becomes an active and unscrupulous agent in the service of the Government.

But it is not only among the school children of France and their parents that the bishops' letter has produced an effect. The correspondent of *le Matin*, a paper that is distinctly anti-clerical in its tendency, gives a long account of an interview with M. Doumergue, the Minister of Public Instruction, who, in answer to his visitor's inquiry as to what he thought of the bishops' letter, exclaimed: "It means war. The situation is a serious one and we must take prompt measures." He then went on to explain that he had ordered the teachers throughout the country to take no notice of the bishops' letter, nor of their prohibition regarding certain books; they are to punish the children who decline to use these books and they must oppose themselves to the interference of the parents in the matter. "Our teachers need not be afraid," he added, "I shall defend them vigorously." One of M.

Doumergue's colleagues seems to have been less sanguine in his assertions. The Minister boldly assured his visitor that although the Government schools were violently attacked, they were certain to come out of the fight with flying colors. His colleague's words betrayed more anxiety and probably were a truer expression of the real thoughts of the men in power. "The bishops' declaration of war," he said, "put us in an embarrassing position. How are we to answer a child who refuses to learn its history in such or such a book? We may exclude the rebel from school for a certain number of days, but what are we to do next? The law of 1882, that regulates the school system has no provision for a case such as this. . . . We shall have to attack, before the tribunals, the child's parents who are the real offenders, but even this is not always easy, as there is no positive law on the subject, and the tribunals before whom similar cases have been judged, differ in their opinion. . . . The danger is a real one," was his conclusion.

M. Doumergue's circular, in answer to the letter of the bishops, is commented upon by the Catholic newspapers of France, who are unanimous in their opinion that the question of primary education is going through a grave crisis. The Minister accuses the bishops of having interfered in the direction of the Government schools over which they can pretend to no control or authority. His assertion is thus answered in a note issued by the *Osservatore Romano* and immediately published by *La Croix* and other Catholic papers. It puts the case in its true light.

"The Minister," says the note, "starts from false premises; he assumes that the bishops desire to interfere with the so-called neutral schools, which, in reality, are atheistical. On the contrary, the bishops urge Catholic parents *not* to send their children to these schools, where their faith is in danger. They are told to abstain from sending their children to schools that are unworthy of Catholic children and where teachers oblige them to use books condemned by the Church." It is only in cases where no Catholic school is at hand, that parents are permitted to send their children to the Government schools and in this case their duty obliges them to control the books that are used. This duty is imposed upon them by God Himself, it is the natural consequence of the sacred mission that devolved on them at their children's birth, no human power can absolve them from it.

That the books used in the Government schools are often openly irreligious and dangerous, even from a social point of view is beyond doubt. For instance, among the writers, whose works are used, is a certain M. Payot, whose treatise on "la Morale" is one of the Government class books. What his "Morale" consists in may be gathered from the fact that this same M. Payot is director of a review that has lately proved itself a virulent defender of the notorious Ferrer. It presents the Anarchist leader as having been done to death by the "Spanish monks," praises his "nobility of mind" and indulges in considerations, as dangerous as they are extravagant, upon the "state of soul of the new humanity."

Men such as these are public evil doers and yet it is into their keeping that the Government places the rising generation of French children. Now and then, it happens that the liberty so earnestly vindicated by the Catholic parents is claimed, on other grounds, by the Socialists. The radical mayor of St. Denis lately issued an order by which he obliged his fellow citizens to send their children to certain schools rather than to others, not on religious or moral grounds, but simply as a matter of convenience. Some schools in the town being overcrowded and others almost empty, he hoped by ordering the citizens to use

the schools in their immediate neighborhood, to bring about more equal division of scholars. This somewhat arbitrary measure roused universal indignation, the Socialists of St. Denis placarded the walls with virulent manifestoes in which they said: "The fathers of families ought to be free to send their children to the school that they themselves select. . . . Children belong to their parents. Many citizens choose the schools to which they send their children because they themselves were educated there or else because they are personally acquainted with the teachers and thus they are able to co-operate with the latter, in the task of educating their children."

At first sight, this placard might be attributed to the Catholic parents, to whom the Government practically refuses the right to have a voice in a matter that touches them so closely as the mental and moral training of their sons and daughters. The Socialists of St. Denis, prompted by other motives, and acting on different principles, have nevertheless, in this instance, voiced the claims of the oppressed and persecuted Catholic parents of France.

AN ANGLO-FRENCH CATHOLIC.

Militarism Disturbs Belgium's Politics

LOUVAIN, NOVEMBER 4, 1909.

The political situation in Belgium has become grave and complicated. The point at issue is the military question. The elements of confusion are many and threatening. This much, however, is certain—all parties, the government and the three opposing tendencies in the Right, will have to make concessions, if any thing is to be done. Union among the Catholics, therefore, is necessary, for in this case, the government project is sure to pass. The Left have realized this, and hence have spoken little against the bill itself and have only dwelt on the differences existing among Catholics. Briefly the situation is this: The present system of recruiting, in order to fill up the contingent, is by drawing lots; then in order to make the required number the voluntariate exists. This, however, has been proved insufficient, hence the Government's new move. It takes for a basis of military régime the family instead of the individual, and calls for one son from each family. But here come in the various tendencies among the Catholics. One section headed by M. Levie is strongly militarist and calls, as a first step to this, for the abolition of the present system of substitution. On the other hand M. Woeste heads a group calling for the complete maintenance of the present law. A third group is headed by the Antwerp deputies and is strongly anti-militarist. The country at large is not averse to the new bill, provided there be no increase of the military burden. The Belgians are by no means militarists; to convince oneself of this, one has only to be present at the annual drawing of lots, to see the joy of those who have drawn a number exempting them from service.

Parliament opened a special session to consider the bill, on October 19th. M. Schollaert, the premier, began the debate. He explained the motives of the new legislation, dwelt on its equality for all, and called on the Right to follow him. M. Verhaegen, one of the democratic leaders of the young Right, declared unreservedly for the Government and said he was willing to make personal concessions and sacrifices for the general cause. Then followed a succession of Liberal and Socialist orators who did little more than accentuate the differences existing among the Catholics. At this juncture was held the meeting of the Right in which the country looked for the Catholic depu-

ties to come to an arrangement definitely settling the question; they arrived, however, at no conclusion. The next day M. Woeste made a speech in the House in which he demanded no augmentation of the contingent and no increase of the military burden. He also dwelt on the unconstitutionality of that clause which provides once for all for the number to be drawn each year, and ended with these significant words: "better separate than go wrong." Then followed the Minister of War, General Hellebant. He spoke solely from the point of view of the army and declared that in proposing a bill that will fill up the vacancies that amount to four thousand he was merely doing his duty. He was also in favor of abolishing the system of substitution, for which the bill does not provide. M. Mélot, the chairman of the comité on the bill, spoke next. He insisted on article 119 of the Constitution, which says that the contingent shall be voted annually; the object of this is to keep the War Minister in bounds. This is one of the critical points of the debate. The majority of the Right undoubtedly stand with M. Mélot, while the Government declares, that without fixing the contingent once for all, their formula can not stand.

M. Segliers represented Antwerp in opposing militarism, declared for the maintenance of the voluntariate, for Art. 119, and said that if the bill were not amended in this sense, he and his colleagues would not vote for it. At this point M. Bertrand, a Socialist, moved an amendment abolishing substitution on the ground that this latter is unjust to the poor. M. Janson, leader of the Liberal party, declared for general service and the abolition of substitution, and spent the rest of his time in criticizing the Government. The speech of M. Levie, leader of the young Right, was awaited with some anxiety. In a very eloquent speech he defended the premier against M. Woeste, declared for the Government's formula and said that while personally he prefers a general military service he was willing to sacrifice his preferences, provided the system of substitution were abolished. He also declared that in this case the government might be assured of the vote of the Left. The effect of this speech was sensational, for as he sat down he was loudly applauded by the Opposition and some few Catholics.

Hence the situation is very grave and threatening and forebodes, at the least, the fall of the Ministry. Certainly the speech of M. Levie has changed the face of things; the impression produced has been strong and all, Catholics and Liberals, feel that a blow has been struck in favor of general military service. The Left is wild with joy while the Right is manifestly discouraged. That is how things stand as I write. Let us hope that M. Schollaert will see a way out of the difficulty.

The recent elevation to the rank of monsignor, of Canon Laderoze, lately named Rector of the Catholic University of Louvain, gives general satisfaction.

An enthusiastic reception was accorded at Brussels to Lieutenant Shackleton, the Antarctic explorer. P.

Spain and the Moret Ministry

The month of October ended in Spain with a change of Government. Maura and the Conservative Ministry had fallen; Moret and the Liberals were in power. From the first meeting of the Cortes, on October 15th, it became evident that the Liberals had determined to take advantage of the anti-Maura movement of Republicans, Freemasons and Socialists, in order to break down the power of Maura and the strong Conservative

Ministry. All parliamentary rules were disregarded by the Liberals and the forces of the "Left." The climax came when La Cierva, (Conservative) Minister of Government, angered by Moret's tactics to impede all legislation, openly accused the Liberals of being in part responsible for the terrible crimes of July and of being in sympathy with the enemies of Spain. The enraged Liberals demanded that La Cierva should withdraw from the Ministry. Maura and the Conservative Ministers, who for nearly three years had given Spain a government of progressive laws and an honest, capable administration such as the nation had not seen in many a year, handed in their resignations. Anyone who will put aside political prejudice and review the history of Spain during the past few years will tell you that the nation advanced under Maura's administration, which was favorable to Catholics. True, the Carlist and Integrist parties, both strongly Catholic, did not support Maura. The former withheld its aid chiefly by reason of its attachment to the Carlist cause; the latter claimed that the political doctrines of Maura were tainted with Liberalism. Be the charge true or not, Maura has ever shown himself a practical Catholic, acting in good faith, and has never attacked the interests of the Church, while the history of Moret and the Liberals has been the story of little consideration for the Church and of open plots to weaken its power by methods imported from France.

Who is Moret? The Spanish cartoonist pictures him as "La Velea" (The Weather-vane), which points now one way, now another. "He points with the wind," says the cartoonist. The man of calm judgment answers: "Moret is the leader of the Liberals; is an impressive public speaker; has talent; is interested in scientific work; has many friends, both in Spain and abroad, by reason of personal, social qualities; but in politics is a man of ever-changing policy and absolutely lacking in powers of government." If his past political history may guide our judgment of the future, Moret will be a failure and Spain will suffer, for his cabinet is formed by Liberals, with Radical sympathy. Never had Spanish Catholics need of closer political union than now to resist the evil influences so closely united for war on their national Faith.

In the midst of the Moret triumph there is a sign of hope. The outburst of the national will which in 1906 defeated the machinations of these same Liberals and their proposed Association Law, and the recent general protests of bishops and people against the outrages of the "Sad Week" in Cataluña should indicate that the Moret Ministry must move slowly if it is to include in its program measures hostile to the religion of the dis-united Catholics of Spain.

That there will be a change of policy towards Church and State affairs no one can doubt. One naturally asks if the fortress of Montjuich will open its portals to send forth into Barcelona the Anarchists who masquerading under the name of Republicanism and Progress committed crimes that shocked the world. Will the "lay schools" be opened again to receive a new brood of youthful anarchists to be well instructed in the "three R's": riot, robbery and revolution? In regard to the war in Africa one cannot speak with certainty. The Liberals are now praising the bravery of the "heroes fighting in Africa," while a few weeks since no statement of affairs in Africa was too absurd to be printed in the Liberal papers. Inconsistency is ever a familiar word when one is speaking of Liberal policy in Spain. M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 20, 1909.

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Trades Unions and Industrial Education

The American Federation of Labor, meeting some months ago at Denver, appointed a committee to examine the question: what sort of industrial education would suit organized labor? The committee invited several persons engaged in technical training to address them on the subject, and the efficiency of trade schools, their desirability, and industrial training in the grammar schools were fully discussed. There seems to be no reason why a technical school should not be efficient with regard to many trades. Whether in all cases its training could take the place of apprenticeship, is not clear. The desire to make industrial training part of the public school system appeared to be general; but the supporters of distinct and complete technical schools were in the minority. The practical objection to these from the Unions' point of view is that they would deprive them of the power of regulating in their own interest the number to be admitted to any trade and the conditions of admission. It has actually happened that when a Union had practically closed the door of apprenticeship, young men found their way into the trade by means of the diploma of a technical school. The idea of the committee is to make some general industrial training part of the grammar school course; and it is more than probable that this will be demanded.

Sensational Evangelism

The Presbyterian Board of Home Missions has begun to hold religious services in shops and factories. It proposes to make each church responsible for one factory, thus to bring the Church to the workers. We are not told to whom each church is to be responsible for its factory, nor whether the workmen welcome the kind of Gospel brought to them. The well-known text: "I have not

sent them, yet they run: I have not spoken, yet they prophesy" is applicable to the innovation. A meeting held some days ago at Runkle Brothers' factory may serve as a specimen of these services. It began with a cornet solo, "The Star-Spangled Banner" blending into "The Wearing of the Green." Hymns were sung from printed leaflets, and the minister spoke, taking for his text "The Passing of the Third-Floor Back." As Presbyterians would, for their own part, rather hear "Croppies, Lie Down" than "The Wearing of the Green," one may assume that the playing of this tune shows that there are many Catholics among Messrs. Runkle's employees. Consequently it becomes a matter of wonder that the firm cooperates with the ministers in imposing upon them services that must be distasteful. Another minister with the minister's instinct for the novel and sensational, officiated on the stage of the American Music Hall, West Forty-second street, before a congregation of players, managers, ushers and stage-carpenters. It is said that they were greatly impressed. No doubt they were.

Priests and Profits

From time to time the post brings to the clergy circulars from companies that have been organized with the view of making them rich. Sometimes mines of prodigious worth are about to be developed. Sometimes an invention that will produce millions and is going to be put on the market, and the priest is cordially invited to come in and share in the profits. These benevolent companies often have splendid titles, but their presidents and directors, not wishing, perhaps, their charity to be known, conceal their names. Sometimes, nevertheless, they get a priest, dazzled with the prospect set before him, to guarantee their project. The question arises: who discovered the mine or made the invention? If either has a commercial value, there are many wide-awake business men looking for profitable investments, who would be glad to take it up on terms most advantageous to the discoverer or the inventor. Why, then, should the one or the other turn away from them to enrich priests, in these days in which the tendency is rather to deprive these of worldly advantages? Why should he sacrifice his own interests to do so? A priest's name appearing in any such scheme is, to a wise man, a strong reason to distrust it. No matter how good a counsellor a priest may be in his own sphere, he is, generally speaking, inapt when he goes outside it. We do not consult doctors about law, nor put the surgeon's knife into the hands of a merchant. A priest is foolish, therefore, if he allows himself to be led by such means to venture his own little means; he is worse than foolish if he risk the Church funds of which he is only an administrator. For the inevitable end will be that whatever money he invests with those that are not ashamed to exploit his inexperience will pass into their pockets and he will find himself a poorer and, let us hope, a wiser man.

The Wahrmund Affair Again

Our readers will recall the eagerness with which a writer in the *American Journal of Theology* early in the year seized upon the incident of the discredited Innsbruck Professor Wahrmund to take a fling at the Catholic faculties of the University in the Tyrolean capital. The story is told in No. 14 of AMERICA. The latest phase of Wahrmund's experience will hardly win for him new eulogy on the part of his American defenders. The Professor, after his offensive anti-Christian lectures in Innsbruck, was transferred to Prague, where in the current winter-semester's bulletin he is announced for two courses, not in his old branch of Canon Law, but in some secondary topics connected with that subject. The needed ministerial approval of his appointment to the chair in Prague was delayed, it appears, and Wahrmund, "the hero of freedom of teaching," as the *Journal of Theology* termed him, was unwise enough to rush into the limelight once more and to fill the partisan free-thinking press of Germany with new charges of illiberalism and persecution.

Unfortunately for the Professor the Prague faculty of laws held possession of certain documents signed by Wahrmund, which place him in a rather contemptible position for one who had boasted of his devotion to the interests of freedom in scholarship, and which expose the pitiable selfishness of the man. The documents, which Wahrmund's colleagues were loath to publish until forced to do so by the false accusations of the press, comprise certain agreements entered into between himself, Dr. Marchet, and Baron Beck, respectively Minister of Instruction and President of the Ministry at the time of the Professor's removal from Innsbruck. According to this agreement Wahrmund pledged himself to announce only *pro forma* his courses in the Prague school; shortly after the opening of the semester he promised to apply for leave of absence for wider study, during which, as the agreement reads, he was to receive a yearly allowance of 10,000 crowns. Finally Wahrmund declared his intention to put in speedily an application for retirement because of physical disability, when, so runs the document, he was to be pensioned off with an addition of 2,000 crowns to the gratuity legally allowed one in his grade. Naturally the agreement was a secret one, and, as it appears, recognized even by the signers of the document to be altogether contrary to law, since both the Minister of Instruction and the President took care that its existence should not be communicated to the other members of the Ministry. It is a sadly compromising situation for all concerned, and now that the papers have been made public the agreement will of course be without effect. The *New Free Press*, and other free-thinking organs which defended the cause of the "hero of freedom and scholarship," have not a word to say, and poor Wahrmund loses even the money advantages which his dishonorable dealings had seemed to secure for him.

Bishop Hall's Ideas on Reunion

Bishop Hall of the Protestant Episcopal diocese of Vermont read a paper on Christian Unity at a Missionary Council held lately at Hartford. As reported in the daily papers it caused some surprise. When these announced that he was ready to let the Thirty-nine Articles go along with the Westminster Confession it seemed that he was willing to sacrifice the charter of the Episcopal Church to achieve organic union with the Presbyterians. Those who know how restive are English Episcopalians of Bishop Hall's school under these objectionable articles to which they are bound to subscribe, and how satisfied such Episcopalians are in America, where they are not imposed, would have been inclined to view the offer as decidedly humorous had Bishop Hall gone no farther. But the newspapers were apparently right in the main. Bishop Hall seems to be ready for a great surrender, such as at one time he could not have endured to contemplate. A passage or two from his address will prove this. Take, for example, "A desire for reunion does not turn on organization, but is a desire to realize Christ's own design. The succession of a ministry with an authoritative commission must be presented as more fundamental than any differentiation of orders within it." This may, of course, be interpreted to be an invitation to non-Episcopalians to admit that no such ministry is to be had except through bishops; under the circumstances it is naturally understood to mean that, as any project of reunion implies a universal Church of which the sects divided among themselves are members, so it recognizes a universal ministry demonstrating its commission by its effects, of which the members may be called priests or ministers and may be ordained by bishops or by presbyteries, or in any other way that commends itself to a particular denomination. Take another example: "We must distinguish between the facts of the Creeds and explanatory theories about them." This is pure Nominalism, an absolute renunciation of the theology in which Bishop Hall is supposed by his admirers to be an adept. The facts of the Creed amount to very little indeed without their exposition, which Bishop Hall's new tendencies lead him to depreciate as theories. Can one separate the fact from his theory of it? Catholics, Episcopalians, Presbyterians, Methodists, all say: "I believe in the Holy Catholic Church," but each says it according to his concept of the church. The orthodox Christian and the Adoptionist can say together: "I believe in Jesus Christ the only Son of God," so long as no question is raised as to the meaning of the words. Such a union would mean the denial of all dogma, and that such a one as Bishop Hall can contemplate it as desirable, or even possible, is one of the saddest proofs of the degeneracy of Episcopalianism, of its utter inappreciation of the nature of revelation and faith, of the Church and its essential unity, we have met with for many a long day.

A Reversal in Education

Among the English-speaking people it is usually supposed that the case of education and its history before the reformation so-called has been brought before the bar of human opinion and definitely settled. The teaching has been that there was very little education before the reformation and that what existed was barely tolerated by the Church which constantly suppressed efforts at real enlightenment, since these might lead people away from faith. The Tudor monarchs, Henry VII and Edward VI, have had a name in the history of education as founders of educational institutions. Shakespeare, we are told, was educated at an Edward VI grammar school. The usual rule has been to think that these monarchs of the reform period did everything for modern education that possibly could be done and that so far as they were able they undid the past and laid the foundation of future development in education. Recent English historians and especially Gairdner have not acceded to this in recent years but have shown how utterly without foundation any such opinion was. At last even the popular mind in England is waking up to the truth. The London *Times* which, like most newspapers, follows rather than leads public opinion, recently used some expressions that are well worth while remembering.

"The reputation so long enjoyed by Henry VIII and Edward VI as founders and renewers of middle-class education out of the spoils of the monasteries, is now seen to have rested on a misunderstanding. They were destroyers rather than creators, and earned an undeserved repute as benefactors by allowing a small minority of schools to retain a portion of their property that had become vested in the Crown by confiscation; nor was the record of other Tudor rulers much better." Truth even from the bottom of her well does get to the light at last. Now let us hear some teaching of the real history of education instead of the prejudices of the past. When the Thunderer gives up thus to anything Catholic there can no longer be any possible doubt about it.

Religion and the Mind

There is probably no commoner fling at religion than to declare that it is responsible for a great many cases of insanity. There is no doubt at all that many inmates of insane asylums suffer from religious delusions and that the first manifestations of insanity in many people are connected with religion in some way. The reasoning that would make religion responsible for the insanity, however, is one of those curious *post hoc ergo propter hoc* conclusions that so often satisfy superficial people. The psychiatrists have been far from asserting anything of this kind and in recent years have come to acknowledge the place that religion has in soothing people who are tried too severely and keeping them from in-

sanity and the madhouse. The succession of events when people go insane with religious delusions is first a mind that has a tendency to insanity and an exaggerated interest in anything that it takes up. This may be business or pleasure or indulgence in vice or anything else. This over attention reacts upon the mind still further to weaken it and the weakened mind pursues its object more intemperately than before. A vicious circle is formed for which the beginning is the weak mind and its object only a coincidence in the process of mental disequilibrium and not a cause.

As for the soothing effect of religion in keeping people from giving way to their emotions and in endangering their minds, testimonies are multiplying in our present-day overflowing literature with regard to nervousness and psychiatry. A rather striking testimony is found in Dr. John K. Mitchell's recent book published by J. B. Lippincott on *Self Help for Nervous Women*. Dr. Mitchell says:

"It is certainly true that considering as examples two such widely separated forms of religious belief as the Orthodox Jews and the strict Roman Catholics, one does not see as many nervous patients from them as from their numbers might be expected, especially when it is remembered that Jews as a whole are very nervous people and that the Roman Church includes in this country among its members numbers of the most emotional races in the world."

THE PRESIDENT'S PROCLAMATION.

President Taft's official proclamation of Thursday, November 25, as Thanksgiving Day, was issued from the State Department on November 15. Following is the text of the proclamation:

"By the President of the United States of America.

A PROCLAMATION.

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

"During this past year we have been highly blessed. No great calamities of flood or tempest or epidemic sickness have befallen us. We have lived in quietness, undisturbed by wars or rumors of wars. Peace and plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source of these blessings.

"Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 15th day of November, in the year of our Lord, one thousand nine hundred and nine, and of the independence of the United States, the one hundred and thirty-fourth.

"WILLIAM H. TAFT.

"By the President, P. C. Knox, Secretary of State."

LITERATURE

The Catholic Encyclopedia.—Vol. VI.

To those who are wont to dismiss jejuneness with the slighting phrase, "as interesting as statistics," we submit by way of surprise, the following statistical information about the sixth and latest volume of "The Catholic Encyclopedia," which has just come from the press. Beginning with the "Fathers of the Church,"—the title of a long and scholarly article with an exhaustive bibliography, by the learned Benedictine, John Chapman—the new volume carries the work down to "Gregory." Under the two letters of the alphabet, thus partially covered, 724 subjects have been treated by 243 contributors, of whom seventy appear for the first time in this sixth instalment of the monumental undertaking. It is interesting to note that, of the 243 authors of articles, 90 belong to the United States, 69 to Great Britain and Ireland, 13 to France, 13 to Belgium and 16 to Germany and Austria-Hungary. The remaining 42 contributors are scattered over almost the entire globe.

A study of the list of contributors prefixed to the volume reveals a unique distinction of "The Catholic Encyclopedia" among similar works of reference. It has no hack-writers. Every writer has been chosen with reference to his ability in the matter which he treats. As a consequence, most of the names are those of distinguished men and acknowledged authorities who approached their task in a mood of jealous accuracy and painstaking responsibility. Thus we note the names of the two Bollandists, De Smedt and Van Ortro; René Doumic and Georges Goyau, of the *Revue des Deux Mondes*; a bishop, a United States ethnologist, the president of a society of architects, members of learned societies, and professors belonging to nearly every university of note in Europe and the United States.

We cannot resist the indulgence of complacently dwelling upon the fact that the United States has furnished forth the largest number of writers for the present volume. We Catholics of the United States, as a class, are very self-depreciatory. One of our most graceful writers in a current number of a Catholic magazine sees reasons for our self-abasement. But does not "The Catholic Encyclopedia" encourage us to believe that the period of intellectual and literary depression, incident to our material conditions, is, at least, on the wane? There are ample grounds in the work before us for thinking that the Church in this country contains among clergy and laity a large supply of "the patient brain to track shy truth."

Another significant item among the statistics we have given is the addition of seventy new writers to the corps of contributors. The Encyclopedia is not only what may be described as a codification of Catholic scholarship and information; it is also, we cannot but notice, searching the world over for Catholic talent and ability, organizing it, giving it a consciousness of power and stimulating it to aim at sane and useful publicity.

When we turn from the external recommendations of the latest installment of the Encyclopedia to its contents we are confronted with an embarrassment of riches. Theologians and all who are interested in the details of Catholic philosophy and theology will welcome the articles on "Grace," "God," and "Freewill." The famous Molinist theory of the *scientia media* comes in for notice in all three articles, which thus afford an opportunity of interesting comparisons. Professor Joyce's brief notice of "Fundamental Articles" belongs to the same class of literature and deserves attention as a model of lucid exposition and succinct narrative. The short biographical sketches, such as those of Pedro da Fonseca, Gonet, Grandérath, Genicot and Franzelin, will give much-needed information about persons who heretofore have been little more than names on the backs of leatherbound text-books and works of reference.

Two noteworthy articles appear under "Geography," that of Professor Souvay on "Biblical Geography," with accompanying maps, and another on "Geography and the Church," including an account of Catholic missionary exploration, by Otto Hartig, Assistant Librarian of the Royal Library, Munich.

St. Francis of Assisi, as we might expect, is conspicuous in these pages. The saint and the Franciscan Order are the subjects of two lengthy, erudite and most interesting papers from the pen of Dom Pascal Robinson. Professor Bihl, O. F. M., of the Collegio San Bonaventura, Florence, has a supplementary history of the Friars Minor, whilst Professor Olier, of the Collegio S. Antonio, Rome, writes on the Rule of St. Francis, and Zephyrin Engelhardt, O. F. M., completes the subject with a narrative of the arrival and labors of the friars in America.

Special attention is commanded by the ample space devoted to France and Germany. Georges Goyau, associate editor of the *Revue des Deux Mondes*, gives a masterly sketch of France from the Treaty of Verdun down to the present year, delaying especially on events during the Third Republic. We venture to surmise that for the English-speaking Catholics, who have had to take their recent French history from the scrappy and incoherent jargon of a hostile and ill-informed public press, this part of the Encyclopedia will have superior interest. Pre-Reformation Germany is treated by Professor Franz Kampers, of the University of Breslau; modern Germany and, especially, the New German Empire, by Martin Spahn, of the University of Strasburg. The French and German literatures are done by René Doumic and Professor Remy respectively. But perhaps for us the subjects of most immediate interest and importance treated in this connection are those on French and German settlement and growth in the United States. The articles cover a field that has been allowed to lie neglected for some time and do inestimable service in tying up the loose ends of knowledge on vital subjects and bringing considerable portions of the history of the Church in the United States to date. Finally in connection with the titles of France and Germany, attention should be called to the unusually excellent maps of both countries, showing the boundaries of the ecclesiastical provinces, dioceses, vicariates, and prefectures apostolic.

Greece is a third European country that receives extended treatment in the new volume. Its modern history, so complex to the Western mind, is told by Adrian Fortescue, an authority not only on liturgy but on all that pertains to the Eastern Church. Andrew J. Shipman makes a notable contribution to historic records in his accounts of Catholic Greeks in the United States and of Orthodox Greeks in America.

It is clear from the few points we have chosen to mention in review of the sixth volume of "The Catholic Encyclopedia," that the latter is a product of patient intellectual toil and broad enterprise without a parallel in the English language, and, in very many respects, without its equal in any language. Its articles are no mere compilations by intelligent, but mechanical, processes. The high standard set in the first six volumes of "The Catholic Encyclopedia" requires the ripe fruit of scholarship and experience, and, in not a few instances, even original and laborious research. The result is that we have not merely a vast work of reference but also a literary and scientific achievement, original in design and execution, and embodying the latest and best in the world of Catholic thought, Catholic activities and Catholic academic investigation.

We should like, if space permitted, to notice with some detail other features of the sixth volume. "Feudalism" is the title of a long article by Bede Jarrett, O.P.; that on Galileo is by John Gerard, S. J.; Ralph Adams Cram devotes generous space to the subject of Gothic Architecture; other attractive titles are "Florence," "Giotto," "Ghirlandajo," "The Holy Grail," "Gallicanism," and the "Gradual." The stately tome, with its long, double-columned pages, is so crowded with matter that one

is driven almost to a haphazard selection in his desire to point out the good things. It is a subject for surprise that so many interesting and momentous topics can be grouped together on no other principle of choice except the adventitious one of conventional association with a letter of the alphabet. We receive a staggering impression of the vastness of the field of knowledge and of the difficulties of the editors in their desire to omit nothing worth while and to exclude what is superfluous.

We have said nothing of the artistic workmanship of the material form of the volume. The binding and letter-press have received due attention in the wide-spread notices of the preceding volumes. The text of the sixth volume like that of its predecessors is abundantly interspersed with rare and interesting illustrations, many of them of full-page proportions, and all well-printed and clear. There are in addition three colored plates by Goupil.

A word should be said in praise of the excellence of the translations. As many of the foreign contributors write in their own vernaculars, a staff of translators is one of the permanent provisions in connection with the Encyclopedia. It is composed of the following writers, whose names are also to be found attached to a number of original articles: Ewan Macpherson, J. C. Grey, Joseph Otten, Leo A. Kelly, Katharine M. Crooks, Florence M. Rudge, Jean des Garennes, Blanche M. Kelly, Nicholas Weber, C. Cornelia Craigie, Thomas Kennedy, Dora Scott and Katharine Hennessy. Besides this standing board of translators, the services of others are obtained in the case of special papers presenting technical difficulties, such as the treatise on "Grace" in the present volume. We can only say that the foreign contributors are fortunate in their translators: the idiomatic accuracy of the English versions has obtained for their work a dignified uniformity with the English written articles.

Only four months have intervened since the appearance of the fifth volume. The editors of the Encyclopedia are sanguine in their expectation of being able from now on to finish the rest of the work at the rate of three volumes a year. In three years, at this rate, we should see the capstone laid on this truly titanic structure. The inception and progress of "The Catholic Encyclopedia" is one of the most encouraging signs in recent Catholic life, a monument of our age, and a rallying point for future endeavor.

Napoleon's Brothers, by A. HILLIARD ATTERIDGE. London, Methuen & Co.; New York, Brentano's.

Few ever stop to think how little we know of the immediate relatives of the great Emperor. One might be pretty well up in the history of the brief years of the Empire, and yet be unable to name his brothers off-hand, just as one well up in his Bible, might be puzzled for a moment if asked to give the names of the sons of Jacob. As the author of the interesting book we are noticing remarks, Napoleon's brothers are obscured by the splendor of Napoleon himself. One might go further and say that their own mediocrity obscures them, for it is certain that but for their imperial and imperious brother, they would never have been heard of. With the exception of Lucien, who for this very reason had no part in the drama of Kings played on the stage of Europe, they were merely his puppets; and although at a puppet-show we watch the puppets and ignore the man that pulls the strings, we necessarily act in the opposite way when history is in question. This being the case we understand that Mr. Atteridge's book does not pretend to be a contribution to the history of the Empire, but rather to what those who value polite learning call its erudition. Mr. Atteridge has given us a most readable book. He takes pleasure in pouring contempt on Jerome, whose whole life from the moment he abandoned his American wife in the heyday of his youth to that of his old age in which he deserted his so-called wife, the Marchesa Bartolini-

Badelli, was utterly contemptible. The contrast between him and Lucien, who having married Alexandrine Joubertou, stuck bravely to her, disposes the author to treat this second brother of Napoleon with more consideration than he deserves. The woes of Joseph in Spain and of Louis in Holland are well told, and a brief account is added of the more important descendants of the brothers. Mr. Atteridge skims lightly over unpleasant subjects as, for example, the character of Hortense, and the connection of Louis Napoleon and his cousin Prince Napoleon with the Carbonari. The latter's seamy side is kept so well out of sight, that we are not told even how he got his nick-name, Plon-Plon. Lucien's son, the Prince of Canino, of the Roman Republic, deserves at least the passing notice given his brother Pierre, who shot Victor Noir. However, just what is to be recorded and what omitted in a book of this kind is, after all, a matter of opinion, and Mr. Atteridge had a perfect right to follow his own. In doing so he has produced a book that we can sincerely recommend. A difference of opinion upon the propriety of using the native forms of names of places well-known to the ordinary reader under their English forms may be allowed, but for our part we prefer, for example, Pampeluna to Pamplona. A hundred years ago what to-day is called a battle-ship, was a ship-of-the-line, or a line-of-battle-ship. "A cardinal wearing cope and crozier" strikes us even in America as somewhat odd, though our scribblers do sometimes write of a dandy "wearing a cane." Mr. Atteridge gives a very good bibliography. H. W.

San Celestino by JOHN AYSCOUGH. New York: G. P. Putnam's Sons.

This is an uncommon work of fiction. We are curious to learn its effect upon the public that welcomed "Marotz" and "Dromina." It ignores all human love, it is familiarly Catholic in its tone and spirit, is ascetical in its admirations and sympathies and reads sometimes like a chapter of Rodriguez done into modern fiction. It has nothing to recommend it to the reader of light literature except a discreet style and keen analytic pen-play on a background of rich imaginative color.

We have here an imaginary portrait, after the manner of Walter Pater's famous studies, of Saint Celestine V. The way in which a few scanty clues of facts serve as an articulation for a living, breathing figure of flesh and blood is, in its way, a triumph of literary art and almost deserves recognition as a serious study of an episode which has always attracted the attention of students in ecclesiastical history.

There is no attempt to be accurate in narrating the events of the times in which Saint Celestine lived. But the legitimate latitude of the novelist in the matter of accuracy finds compensation for the serious reader in the artistic reproduction of the life and manners of a bygone age. And, as for the reader who wishes to be entertained, the book abounds in witty delineations of character; and its pages, which are never dull, contain many light and exquisite pictures so vividly presented as to be likely to remain long in the memory after the book has been put aside.

The Cosmographiæ Introductio of Martin Waldseemüller in Facsimile. Followed by four Voyages of Amerigo Vespucci, with their translation into English; to which are added Waldseemüller's Two World Maps of 1507 with an introduction by Professor Joseph Fischer, S.J., and Professor Franz von Wieser. Edited by Charles George Herbermann, Ph.D. New York: published by the United States Catholic Historical Society, 1907.

The distinguished names of the publishers of this work and of its editor, are a sufficient guarantee of its excellence. Its publication in the fourth centenary of the naming of the

New World, is most opportune. In 1507, fifteen years after the first voyage of Columbus, and one year after his death, the Geographer Martin Waldseemüller published his famous "Cosmographie Introductio." This important work consisted of two distinct parts: an outline of Cosmography (i.e. Geography) according to traditional views, a translation into Latin of the story of the four voyages of Amerigo Vespucci, written by himself, and two large world maps, a plane and a spherical projection, on which, in addition to those already known, Waldseemüller laid out the lands discovered by Columbus and explored and described by Vespucci. In these maps, the first to bear the name America, is the "baptismal certificate" of the New World. Both are of the utmost importance in the history of cartography. For centuries they were vainly sought in European libraries. At last in 1900 Father Joseph Fischer, S.J., Professor at Feldkirch, Austria, found a copy of the large Plane Map in the library of Castle Wolfegg, in Württemberg. In 1903 Father Fischer and his old Professor, Franz von Wieser, published a facsimile edition of it, together with an exhaustive commentary in folio. For fuller information concerning this important discovery and its literature we refer the student to two papers of Dr. Herbermann in the "Records and Studies" of the United States Catholic Historical Society. (Vol. III, Parts I and II, 1903.) The first is a brief extract of Father Fischer's study, "The Northmen in America," which contains the latest results of European investigation on this knotty point. The second gives us the origin and history of Waldseemüller's Map of 1507.

In his new work Dr. Herbermann has collected the most important parts of Waldseemüller's original publication. The two maps exhibit a picture of the world as it was known four centuries ago. The facsimile of the "Introductio" and the "Quatuor Americi Vesputii Navigationes" shows us a piece of early Strassburg black letter and the condition of the science of geography at the time of its publication. A careful translation of these documents into English makes them accessible to the American public. It was Vespucci's naïve and interesting narration and description of the newly discovered lands, that led Waldseemüller to name them "America." In later years Waldseemüller became convinced, that Vespucci should not be regarded as the true discoverer of the New World. His attempt, however, to withdraw the name failed. During his second voyage Vespucci encountered "a wild, cruel and cannibal tribe" called "Canibali." This name gives us perhaps a more likely derivation of the word "cannibal" than that given in the Standard Dictionary from "W. Ind. 'caribe,' brave, daring."

Dr. Herbermann's monograph undoubtedly deserves to be in all the libraries of our country and we are sure, that no student of early American history will refuse it a place on his book shelves.

C. F. A.

Une Anglaise Convertie par le P. H. d'ARRAS.—I, Ma Conversion, récit autobiographique, par MME. L'ARRAS. II, Notes, Souvenirs, Correspondence. Introduction par la comtesse de COURSON. Paris: Librairie Gabriel Beauchesne et Cie; price 2 fr; franco, 2 fr. 25.

Louisa Augusta Lechmere is the valiant woman whose life-story is told in these pages, partly in her own words, partly in those of her son, Father H. d'Arras, S.J. This noble convert was the daughter of Sir Edmund Lechmere and of the Honorable Clara Murray, who had been Lady-in-waiting to Queen Charlotte, wife of George III. Father and mother were Anglicans of the old school, pious in their way, of somewhat Puritanical views, with a childish dread of Catholicism, but upright and honorable. Born in 1829 Louisa Lechmere was caught in the eddies of the Oxford Movement, and by a series of apparently

trifling but providential circumstances brought to the Truth. The fifty pages, written at the request of her friend and adviser, Mgr. Guillebert, Bishop of Fréjus and Toulon, in which she chronicles her struggles and conversion, breathe simplicity and candor in every line. Outlawed by relatives and friends, disinherited by her father, solemnly adjured in presence of that father's corpse to return to Protestantism, Louisa Lechmere, broken-hearted but unbending, stood out firm as a rock against every trial. It is a dramatic story as artless in the telling as it is ennobling in its moral lesson.

In the second part of the book, Father d'Arras, from notes and letters, has given us the subsequent life of his mother. Her happy marriage with M. d'Arras, her journeyings, her charities, her austerities, her sunny temperament, her ardent yet practical piety, her joy at giving three of her children to the service of God, are painted by her biographer with delicacy and reserve. If here and there the scribe might look for a little more compression, he will easily be indulgent as he remembers that it is a son and a priest recording, as Augustine did for Monica, the virtues of a brave-hearted Christian and of one of the best of mothers.

"Une Anglaise Convertie" belongs to a class of works we cannot too heartily recommend. Every Catholic biography has its message. The book before us gives us once more the assurance and the proof that the Grace of God flows into the most hidden channels, just as the ocean penetrates far inland through frith and fiord, bearing strength and life on its tides.

JOHN C. REVILLE, S.J.

A Brief History of Philosophy (Schwartz, Kirwin & Fauss, New York), is the newest elementary text-book from the indefatigable pen of Father Coppens. It would be most welcome were it for no other reason than that it is the only book of its kind in our language, and, as is probable, in any language. Dr. Turner's valuable "History of Philosophy," of course, is more scholarly and original; but it serves a class of readers who have reached a certain maturity of thought and been already initiated into the domain of philosophic speculation. Father Coppens writes for the beginner just setting foot into a *terra incognita*. Like all good elementary text-books, however, it will have interest even for the more advanced by affording a bird's-eye view of the vagaries and achievements of the human mind in search of truth and in offering a perspective for the modern specialist.

BOOKS RECEIVED

- Narratives of New Netherland, 1609-1664. Edited by J. Franklin Jameson, Ph.D., LL.D. New York: Charles Scribner's Sons. Net \$3.00.
- The Comet, A Play of Our Times. By Edward Doyle. Boston: Richard G. Badger.
- The Woman Who Never Did Wrong. By Katherine E. Conway. Boston: Thomas J. Flynn & Company.
- La France de Louis XIII. Par Noel Aymes. Paris: Nouvelle Librairie Nationale. 3 francs 50.
- The Prison Ships, and Other Poems. By Thomas Walsh. Boston: Sherman, French & Company. Net \$1.00.
- A Round of Rimes. By Denis A. McCarthy. Boston: Little, Brown & Company. Net \$1.00.
- Poems. By "Eva" of the "Nation." Dublin: M. H. Gill & Son.
- The Young Converts, or, Memoirs of the Three Sisters; Debbie, Helen and Anna Barlow. By Rt. Rev. L. De Goesbriand, Bishop of Burlington, Vt. New York: Christian Press Association Publishing Company.
- The Holy Sacrifice and Its Ceremonies; An Explanation of Its Mystical and Liturgical Meaning. By M. C. Nieuwbarm, O.P., S.T.L. Translated from the Revised Edition by L. M. Bouman. New York: Benziger Brothers. Net 70 cents.
- Christ, the Church, and Man. An Essay on New Methods in Ecclesiastical Studies and Worship. By His Eminence, Cardinal Capceclatro. Archbishop of Capua. St. Louis: B. Herder. Net 55 cents.
- The Sunday Epistles. By Dr. Benedict Sauter, O.S.B. Edited by His Monks, with the Approbation of His Grace, The Archbishop of Freiburg, and the Right Rev. the Lord Abbot of Beuron. Translated by J. F. Scholfield. New York: B. Herder.
- "Brother Luiz De Sousa," of Viscount de Almeida Garrett. Done into English by Edgar Prestage. London: Elkin Matthews. Net 3s.
- Sixth Reader. La Salle Series. New York: La Salle Bureau of Supplies.
- The Blindness of Dr. Gray, or The Final Law. Canon Sheehan, D.D. New York: Longmans, Green & Co.

Reviews and Magazines

The November *Irish Monthly* has a charmingly descriptive and anecdotal sketch of the Norwegian fjords by J. A. Gaughan. The view in one place was so striking that an American was for a moment at a loss to name a finer in America. But only for a moment. He saved the situation by remembering that he "had never been over the Canadian Rockies." Norway it would seem has become sober by legislation. Saloons and the retailing of whiskey are prohibited. Wine and beer are allowed in cafes, which are closed from noon on Saturday till 10 a. m. on Monday. Idlers are compelled to labor for the State which takes over the care of their families, and thus want and inebriety have been effectually suppressed.—Rev F. M. Gill, S.J., makes an amusing entomological story out of a very scientific description of "How the Microgaster Glomeratus Came to Belvidere." Who the "Microgaster" was and how he behaved when Father Gill introduced him to the Dublin College, is the narrator's secret.—A. L. P. continues "A New Tale of Acadie," which, though true in every detail, is the most interesting and edifying in the number, and this is the highest tribute we can pay to a magazine of which Father Russell, the editor, is also a contributor. It is considered a distinction to have a poem in the *Irish Monthly* and Rev. Hugh Blunt, an American, has won it in "The Call of the Blood." His refrain, "The blood of me is calling to the Gael," will find many an echo on this side of the water. Other contributions in prose and verse are of the usual high standard.

Michel d' Herbigny's second article in the *Etudes*, of October 5, on the Russian Newman, Vladimir Soloviev sketches the various stages in that eventful career. Born in 1853 Soloviev was brought up in the principles of primitive Slavophilism. At the Moscow Gymnasium Büchner's "Matter and Force," Strauss' and Renan's "Life of Christ" sapped his belief. Strange to say he was brought back to it by reading Spinoza, who taught him the existence of the spiritual and the necessity of the Divine. Philosophy henceforth claimed him. A "docent" at Moscow, in 1877, when but twenty-four years old, he was soon retired, his lectures not finding favor with Russian officialdom. The pen now became his weapon. He traveled through Europe everywhere enlisting noble hearts, and foremost amongst them Bishop Strossmayer, in the cause he had championed—Russia's full and complete return to Christ, and the reunion of the Eastern and Western Churches. Soloviev was a noble heart,

a powerful brain. His life was pure, his spirit chivalrous, his charity unbounded. He died in 1900 without accomplishing his task, but to the generations to come he pointed the way.

In his review of lately published Biblical Works, Jean Coles singles out (1) "The History of the Kingdom of God, up to the time of Our Lord," by Ed. König, of the University of Bonn. This is on the whole a solid work and by its firm championship of the supernatural, a consoling contrast to the "dissolving" Higher Criticism of the day. (2) W. H. Bennet's "The Religion of the Post-Exilic Prophets." This work opens the new series, "The Literature and Religion of Israel," edited by James Hastings, known already by his "Dictionary of the Bible." The editor will engage the labors of men like Morris Jastrow, J. Moffat, Buchanan Gray, etc. The point of view is that of the "Hastings Dictionary." The Catholic scholar will not admit all the conclusions, but there is much to praise in this serious, methodical and learned work. (3) A. Van Hoonacker's "The Twelve Minor Prophets." The Louvain professor has admirably accomplished his purpose which was to get at the original text as closely as possible, by sound textual criticism, faithfully to reproduce the sense in the French translation and clearly explain it by an historical, philological and exegetical commentary. The erudition of the author is prodigious, his interpretations bold, but safe. Had he known of Laur's thesis on "The Names of the Prophets," he might have modified certain minor details of his commentary on Zacharias.

J. C. R.

In *The New Ireland Review* for November, the Rev. T. A. Finlay refreshes us with a dialogue on "Free Thought." Watchwords and party cries have had so great an influence in the world's history that even the short chapter in which the United States figures could not be called complete without such decorations. As new pictured appeals to patriotism or expediency or lust for power appear, other set pieces which have served a similar purpose are relegated to cobwebbed attics where obsolete political devices and baits are huddled in dusty disorder. "No taxation without representation" and "Fifty-four forty or fight," once stirred up public feeling and influenced public action, but now they enjoy the stuffy repose of the lumber-room. In the last solution, the writer tells us, freedom of thought seems to mean in the mouths of those who use it as a rallying cry, rejection of all religious authority and teaching. It matters not how much strength and comfort others may find in the criterion of religious truth to

which they have given their allegiance and no blind, unreasoning allegiance either, for our champion of free thought, with his molelike clearness of vision, sees nothing but intellectual serfdom in their action. A more intelligent and more dispassionate study of the motives which underlie the Catholic position might bring home to our knight errant under the free thought banner that the stand of the Church is from all view-points simply unique. No other religious organization stands on the same plane with her. In political economy, civics and the natural sciences all rests on the speculations of searchers after truth, and the frequency with which their theories are upset and their conclusions rejected shows that only too often they are gropers in gloom. But what the Church proposes as dogmatic truth is not a mere rehash of the clever guesses of the learned, for her teaching authority rests on no such shifting and uncertain foundation. The mistakes of the learned are legion and the end is not yet. The unfriendly attitude of some men towards religious truth is due, if we may hazard a suggestion, to the impression produced upon them by the thousand and one discordant sects. The noisy advocacy of man-made religions has disgusted the thoughtful who have erroneously supposed that the Church can urge in her own behalf nothing better than emotional appeals to party feeling. We look for more of those dialogues from the same well trimmed pen.

A strongly written article by the Rev. R. Fullerton, on marriage from the Socialistic standpoint, depicts the degradation into which the human family would sink were the promiscuousness advocated by socialists to become a general practice.

According to the *Philadelphia Public Ledger* the library of the late Henry C. Lea has been given in his will to the University of Pennsylvania and the *Ledger* adds to this statement:

"As all his own work was based upon original authorities, he expended unlimited time and money in gathering a great mass of more or less obscure and little known publications in all languages, which furnished his raw material, or his tools of trade. In this wide field his library is probably approached by no other private collection and in this country is quite unique.

It is hardly necessary to recall that Mr. Lea's most exploited contributions to printed historical records have been shown to be a mass of information, gathered without discrimination. Scholars will learn with satisfaction that what is valuable in his collection will henceforth be submitted to scholarly treatment before publication.

SOCIOLOGY

The Rev. W. H. Ketcham, Director of the Catholic Indian Bureau, denies the current assertion that the Indians are increasing in numbers. In a letter to the *Catholic Citizen*, he says:

"One reason that the Indians appear, from government statistical statements to be increasing is that a more careful census of the Indian population is taken now than formerly. Of the 300,000 Indians now claimed by the United States a very large percentage do not have a drop of Indian blood in their veins and are accounted as Indians solely on the ground that they have tribal rights which have been acquired by adoption or intermarriage; in reality they are of white or negro blood.

"White Indians' are to be found in most tribes, while in the Southern tribes, who prior to the Civil war were slave holders, particularly in the case of the Muskogees (Creeks) and Seminoles, there are many 'black Indians' of pure negro blood. With the exception of the tribes here mentioned the Indians have had little tolerance for the negroes, but on account of the large number of marriages between whites and Indians I am of the opinion that 100,000 real Indians (full bloods) are as many as the United States can muster at the present time. I do not pretend to be speaking with absolute accuracy, but I know the Indian population of the United States well, and am convinced that in making these statements I am approximately correct.

"Disease, whisky, and the vices of the white man have done much to exterminate the Indian. The remnant must rapidly disappear because of the ever increasing custom of intermarriage with whites. The Sioux are largely a full blood people and the Sioux missionaries contend that they are dying out with frightful rapidity; on the other hand, the Chippewas, among whom intermarriages with whites are very frequent, are, according to the testimony of their missionaries, increasing. Some tribes appear to remain stationary.

"It is safe to say, generally speaking, that the full blood Indians are decreasing in number, and that the mixed bloods are increasing; that the Indian race, in all probability, a century hence, will have few if any representatives in the United States."

Nathan Straus has given a cottage at Lakewood, N. J., and eight acres of pine woods, surrounding it for a sanatorium for children from the tenements, in the first stage of tuberculosis. He has also given his stock in the Lakewood Hotel, worth about \$500,000, as an endowment. Miss

Dorothy Whitney has given \$100,000, and other gifts make up an endowment fund of \$700,000, which it is expected will reach a million. Ninety-two children have been treated successfully and plans are being made for the accommodation of 400. An annual income exceeding that of the endowment by \$60,000 will be needed. This is to be provided for by annual subscriptions. The average time for a cure is three months: 1,200 patients therefore will pass through the institution each year.

The delegates sent by the State Department to the International Congress on Drunkenness last July have made their report. They recommend for this country the practice common in England, France and Australia, of posting placards explanatory of the evils of intemperance. At the Congress the delegates of twenty-three countries supported Judge Pollard of the St. Louis Police Court, in his proposal to suspend sentence on every first offender and compel him to take the pledge for a year. Should he break it, the sentence would follow.

Suicide is increasing fearfully. In the period of 1900-1904 it averaged 17.5 per 100,000 in 65 cities of over 100,000 population. In 1904-1908 it rose to 19.5, and in the last year of this period it was 21.8. The increase is greater in Western and Southern cities than in Northern and North-central, and amongst the well-to-do than amongst the poorer classes.

It has been decided to hold the next national convention of the German Catholic Central Verein in Newark, N. J. A meeting of delegates of the thirty societies affiliated in the New Jersey Federation of German Catholic Societies, will be held at St. Mary's rectory, Newark, on Dec. 12, to fix the exact date for the meeting of the National convention.

The secret methods followed in the Astor divorce are widely criticised. Some hold that they tend to increase the number of divorces, others object to them as Star Chamber methods, others again complain that there is secrecy for the rich and none for the poor. The last seems to be the most general objection.

The Mayor of Plymouth, England, has given great scandal by recommending publicly the asphyxiation of the feeble-minded and the application of the money thus saved to what he calls more useful purposes.

W. D. Sloane has given Columbia University \$100,000 for additions to the Sloane Maternity Hospital, founded by himself and his wife.

ECONOMICS

Since the establishment of a date-palm orchard in a small and tentative way at Tempe, Arizona, in 1899, the experiments conducted under the auspices of the University of Arizona have demonstrated that parts of the territory are suitable for the production of dates of excellent quality in commercial quantities. The original importation of date-palm "suckers," or offshoots, made by the United States Department of Agriculture in 1890, consisted of sixty specimens from Cairo, Egypt and the French colony of Algeria. When they began to fruit, it was observed that some varieties needed a longer and hotter season for ripening than the Arizona climate afforded, but the early and medium early kinds produced dates of excellent quality.

Desirable varieties are propagated by suckers, which come into full bearing from six to eight years after planting. As with other fruit trees, the seed cannot be depended upon to reproduce the parent tree; the date-palm is moreover dioecious. The trees flower in April and ripen their fruit from August to January. From twenty-five to two hundred pounds of dates may be expected from each tree in full bearing.

To protect the ripening fruit from the ravages of birds, each great cluster, like a huge bunch of grapes, is enclosed in a sack of cheese-cloth. The fruit is treated with carbon bisulphide, to destroy the larvae of moths, for it needs no preservative. The green cluster may be cut and ripened under cover, as is done with bananas, but there is always a great loss of flavor. The gopher and the desert rat are the date-palm's chief enemies, for they devour the succulent roots and eat out the hearts of the trees. A pernicious variety of scale which saps the vitality of the tree is destroyed by means of a gasoline torch, with no damage to the trunk, which, from its endogenous structure, can withstand terrific heat. Some palms on Sutter and Bush streets were the only forms of vegetable life in that locality which survived the San Francisco fire of 1906.

The Orient, the first ship of the well known Orient Line to Australia, has made her last voyage, and is to be handed over to the ship-breakers. She has been in continuous service for thirty years and has steamed between three and four million miles.

The Trafalgar dock, Southampton, England, is being enlarged to accommodate the White Star steamers, Titanic and Olympic, now building. It is to be 890 feet long and 100 feet wide at the entrance, and will have 34 feet of water on the sill at high tide.

EDUCATION

The *Atlantic Monthly* for November has three papers that will attract the attention of those whose inclinations run to school methods and training. In "The Making of a Professor" the writer gives us a bright sketch which turns upon the ever controverted question: what is true scholarship? Does it rest in the faculty to commune with the world's great creative minds and to interpret their message of humanity, or is it found in the capacity for collection and arrangement of data about them? Is it the zeal of the system with its study of things about literature which leaves one no time to study literature itself? And the writer has succeeded in developing a strong plea against the narrowness of all those, who confusing means and end inordinately emphasize the trivial unknown things of scholarly research to the neglect of the great field of the known and the approved.

In the paper "Vocation Teaching," William Miller suggests a novelty in the make-up of the teaching faculty of high schools. Recognizing the folly of elective courses where the pupil is apt to choose his courses without due thought or a due appreciation of his own weaknesses, he would introduce into every high school a vocation teacher whose task it will be to get a knowledge of the individual aptitude of pupils and of their desires in order to help them in their choice of school work. This Vocation Teacher would do more than help in the choice of courses. When the actual work is on he would keep in close touch with the pupil all through his course, guiding, supervising and encouraging him—and to this one task in the details of its conception he would give his whole time. The only difficulty that the author seriously considers in his proposal—although he grants that it presents many grave difficulties—would be the securing of properly equipped and trained men to do the work. One might observe that all that is described as belonging to the province of this new teacher suggested for high schools, used to be considered as part of the duty of every good teacher no matter how lowly his part in the training of the young. But our present tendency is to specialize and surely the specialization that leads to the Vocation Teacher here described is the very acme of the art!

The Inaugural Address of President A. Lawrence Lowell, of Harvard, is a strong paper in which the new head of Harvard discusses the ideal college training from these three different aspects: the highest development of the individual student, the proper relation of the college to the professional school and the relation of the students to one another. One is glad to note

that Harvard's new President does not mean to align himself with those who seem to fancy that the need of college training has ceased, and that the college is to be absorbed between the secondary school on the one side and the professional school on the other. That particular feature of educational training which subjects its men to a general training, which will be narrowed to no one point of view, to no one vocation or calling, has, as President Lowell affirms, a great work to do for the American people, and it is not by destroying but by perfecting its efficiency that there will be achieved the results needed in our intellectual advancement.

The *London Tablet* prints "A Suggestion to French Convents in England," which takes a practical view of an important matter, the necessity of coordination amongst the teaching orders and congregations. This, no doubt, is more pressing in England than in this country for the reasons given by the writer of the article, the influx of French religious and the stricter organization of secondary education. Nevertheless the matter deserves the attention of the teaching religious in America. These have for their vocation, first, to seek their own salvation, and then to labor for the salvation of others. The latter element is a means to attain the former; but if the teaching is not what it ought to be, it is not going to do much for either. It is certain that no order or congregation can cover the whole field of education thoroughly. One may be especially adapted to primary work; another to secondary. One may be especially fitted to give a liberal education; another, to give a commercial training. Each remaining in its own sphere will produce good results; intruding into the sphere of another, it will fail. Moreover, even in its own sphere not every order or congregation can do everything well, and this must be more frequently the case with those that have charge of higher education. Under such circumstances it becomes a duty to employ experienced secular instructors, or else to admit frankly that certain subjects are omitted from the curriculum. The former is the course to be preferred, but the latter is preferable to slipshod teaching by an inefficient religious.

Another gratifying evidence of a prosperous condition in Catholic educational work comes to us with the appearance of the fifteenth annual report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, just published. The report makes a book of one hundred and fifty-one pages, the matter and form of which are alike creditable to the compiler, the Rev. Philip R. McDevitt, for years the efficient Superintendent of the Philadelphia

Parish schools. AMERICA has commented in a former number on the personal report of Father McDevitt, termed by the *Standard and Times* a "truly notable production."

The book before us gives in addition a series of interesting reading notes culled from the reports of educational and charity conferences held during the year and a detailed summary of enrollment, attendance and courses of study in the Philadelphia Parish schools during 1908-9. A map showing the general population, also Common school attendance and Parish school attendance of the several States of the Union based upon data taken from the report of the Commissioner of Education for the year 1908, will prove an attraction for such as find occasion to study statistics. It offers an easy line of argument to those who question the justice of the present condition of affairs among us, illustrating as it does the immense burden carried by Catholics who for conscience' sake willingly accept the obligation of double taxation for educational purposes.

In a communication recently forwarded to the Board of Estimate and Apportionment of New York by a former school principal, Mr. H. W. Smith, a suggestion is made which deserves more than passing and local attention. As is known the summer vacation period has been gradually lengthened within the past generation or two until the conclusion of Mr. Smith that "summer vacations are altogether too long, injurious to the city and demoralizing to school efficiency," is become a fairly general opinion. To remedy the evil the veteran principal makes this proposition:

"Let the months of June, July, August and September be considered the vacation period. During that time open the schools every morning as usual at nine o'clock, and close them at twelve—no afternoon session. During the months of June and July allow one-half of the teachers to be absent on their vacations, and the other half during August and September. This arrangement of vacations would do away with the cost and labor of the summer schools as now organized, and save the city very considerable expense.

The course of study during that period, I would recommend, should be confined to the essentials, reading, writing and arithmetic, which would overcome a great deal of the loss which is now sustained by absence from school."

The suggestion has more than its novelty to commend it. Whether it will appeal to those who should seek a remedy against the demoralizing effects of vacations on the school efficiency of our primary schools is another question.

SCIENCE

The National Geographic Society, satisfied after a thorough examination of Commander Peary's report, that the explorer really reached the point further North and believing itself justified in demanding like proof of Dr. Cook, has forwarded the following cablegram to the University of Copenhagen: "The National Geographic Society is about to send representatives to Copenhagen. As our committee has access to the original records of Commander Peary, we respectfully ask the University of Copenhagen to grant the request of being present at the official examination of Dr. Cook's papers. The professors of the University promptly cabled back an absolute refusal."

The National Geographic Society's committee is made up of T. Howard Gore, Rear Admiral John E. Pillsbury, U. S. N., and Dr. G. Willard Hayes of the geological survey. The society feels satisfied that it will give entirely impartial judgment.

The Signal Corps of the United States Army, under the direction of Gen. Allen and Major Geo. B. Squires will begin shortly to investigate the feasibility of using wireless telegraphy and telephony on dirigibles and aeroplanes. The wireless telegraphy set, designed by the army, is the lightest known, weighing but seventy-five pounds. To prevent the possibility of ignition of the gas of the lighter-than-air machines the spark is encased in a mica capsule. This instrument is calculated to send and receive messages over thirty miles. The aeroplane offers a serious difficulty in the use of these instruments, it being certain that the noise of the engine will prevent receiving messages though it will not affect those sent. A muffler on the engine has been suggested, but its installation would so cut down the power that the plane could no longer be made to lift the weight of aviator and wireless outfit.

The British Radium Corporation has erected a factory in London to extract radium from pitchblende found in the Trenwith copper mines of Cornwall, and thus put this mineral on a commercial basis. The pitchblende was till lately regarded as an incumbrance but now it has made the Trenwith mines richer than the diamond fields of Africa. The total quantity of radium which has been recovered for scientific use does not yet exceed a quarter of a pound and is valued at \$2,500,000 an ounce. Hitherto the only available sources of radium have been in Austria.

With a million dollars, the gift of a noted philanthropist, at their disposal,

entomologists feel assured that they can eradicate the hook worm which has made such inroads on the health of the poor people of the South. Dr. Charles Stiles, chief of the division of Zoology, United States Public Health and Marine Hospital Service, and discoverer of the American species of this parasite, claims that his investigations go to show that 2,000,000 persons are afflicted with this dreaded disease. A board of twelve physicians, scientists and philanthropists has been appointed to make the necessary allotments for research.

Jean Commandon, a French scientist, has invented a micro-cinematograph which gives records of active microbes. By placing the infected animal's blood between two strips of glass and attaching the cinematograph apparatus to an ultra microscope, he has succeeded in magnifying to 20,000 diameters and exhibiting the sleeping sickness microbes as large as eels and in active operation. Other records show the heart beating and the digestive process of microbes the size of which is one-thousandth of a millimeter.

Halley's comet was observed visibly with little difficulty on October 17th, with a 15-inch equatorial. It appears to be growing brighter somewhat more rapidly than was anticipated. More recent computations by Rev. G. H. Searle, C.S.P., warrant the belief that the comet will pass in front of the sun's face on May 18th, 9:15 p. m., Eastern time. At present the comet is about two hundred and thirty million miles from the earth and fifty million miles more from the sun.

The science of metallurgy, according to Elmer E. Carey, in the *Los Angeles Mining Review*, is now entering upon the electrochemical period. To substantiate this there are advanced the electrolytic methods of refining copper and of reducing gold, iron, tin, aluminum, mercury and sodium. The processes are attended with little difficulty and yield the more staple products. The metals, so derived, are freer of impurities, and stouter and finer grained.

The Medical profession is awaiting with interest the result of a series of experiments which Dr. Eugene Hodenpyl, chief pathologist of Roosevelt Hospital, has been making for several months with a new cancer serum. These are following the usual method of serum treatments for malignant diseases. An animal inoculated with fluid from a cancerous patient, resisting the inroads of the malady, develops an antibody, which latter being injected into the patient, stimulates his system to do

like battle against the disease. The Rockefeller Institute for Medical Research is working along the same lines.

A new monorail car was shown a few days ago, in the War Office grounds, London. It measures 40 feet in length, 10 in width, is 13 feet high, weighs 22 tons, and accommodates 40 passengers. Two gyroscopes, each weighing three-quarters of a ton, give it stability. With a motor working at 80-horse power, a speed of 25 miles an hour was attained. The test seemed to show that the heavier the car the greater is the stability and consequently the greater the safety.

We are no longer to believe that the smoke nuisance occasioned by railroads has but a single solution, the electrification of the road. The Big Four road claims to have an effective smoke-preventer. Smoke is occasioned by the imperfect combustion of certain gasses and it is found that heated air assists in very great measure this consumption. Accordingly an air pump attachment is made to force air, previously heated, into the fire-box of the engine.

During the recent tests at Fort Meyer, Va., of the Baldwin lighter-than-air dirigible considerable difficulty was experienced in generating the necessary hydrogen for inflation. In view of this the United States Signal Corps has installed an electrolytic gas plant at Fort Omaha, the site chosen for future experimentations in aviation. The plant is rated to deliver 690 feet of hydrogen an hour.

French papers report that a fossil human skeleton has been discovered in the Department of Dordogne. It was imbedded in the lower middle post tertiary stratum and is said to be 20,000 years old. We shall hear of this skeleton again, as we have heard of others with regard to which similar claims have been made.

The Executive Committee of the Zeppelin Polar Expedition has authorized a test expedition to Spitzbergen in order to ascertain the conditions there affecting the management of airships. Plans have been drawn up for the construction of a suitable airship which will be launched in 1911.

Dr. Robert W. Wood, professor of experimental physics at Johns Hopkins University, has added one more to his many notable achievements in color photography. He has succeeded in producing landscape scenes in which the infra red and ultra violet rays are shown. These colors have never before been visible to the naked eye.

ECCLESIASTICAL NEWS

Under the auspices of Archbishop Farley arrangements are in progress to celebrate in St. Patrick's Cathedral, on December 1, the centenary of the founding of the American branch of the Sisters of Charity by Mother Elizabeth Seton, at Emmitsburg, Md., the New York foundation of which is now located at Mount St. Vincent-on-the-Hudson. On the following day local commemorations will take place in the different parishes where these Sisters have schools. The Seton Sisters of Charity have been established in New York as a separate and independent foundation from the Emmitsburg jurisdiction since December 8, 1846, when the community was located at St. James' Academy, 35 East Broadway. It now numbers about 1,400 members, who have charge of 20 academies, 6 high schools, 73 parochial schools, with 50,000 pupils; 5 orphan asylums, 1,800 inmates; children in Homes, 600; in Industrial Schools and Protectors, 1,620; 1 foundling hospital, 3,340 children and 550 needy and homeless mothers; 2 day nurseries, 100 children; 1 home for aged poor, 270 inmates; 1 retreat for insane, 150 patients; 11 hospitals. Their first school and orphan asylum in New York was opened in 1817, in old St. Patrick's parish by Sisters Rose White, Cecelia O'Conway and Elizabeth Boyle who were sent from Emmitsburg for this purpose by Mother Seton. From the East Broadway house the convent was moved in 1847 to the location in what is now Central Park. In 1857 when the Park was laid out another move had to be made to the present site below Yonkers on the Hudson. This centenary celebration was postponed from last June, owing to the absence of Archbishop Farley in Rome.

On September 17, Archbishop Harty, of Manila, gave a banquet to the Papal Delegate in the Archipelago, Mgr. Ambrosio Agius O.S.B., on the occasion of the latter's departure for Rome. At the banquet, which was held in the Archbishop's Palace, the most prominent men in the Philippines were present. Among other distinguished guests were Cameron Forbes, the General Governor of the Islands, the Military Governor, Representatives of the Manila Banking Corporations and the Superiors of the Religious Orders. It is believed that Mgr. Agius, who is now in Rome, will return in about four months.

At the Night School for working men in Manila, of which AMERICA made mention a few weeks ago, the attendance is now more than six hundred and it is steadily increasing. Father Vilallonga, S. J., is thinking of establishing a "Patronato Mariano" in order to give the working people material help in addition to the intellectual and moral help, which through

the Sodalists of Mary he is already giving them.

The Rt. Rev. T. A. Hendrick, D.D., Bishop of Cebu, has left the Islands in company with his brother, Mgr. Hendrick, of Ovid, New York. The bishop has recovered from his late illness, but is in need of rest for a time and a more invigorating climate.

President Taft was a guest of honor at the golden jubilee celebration of St. Aloysius' Church, Washington, D. C., on Sunday. President Buchanan was present at the laying of the corner stone fifty years ago. Accompanied by the Apostolic Delegate, Mgr. Diomedeo Falconio and Cardinal Gibbons, the President reviewed a parade of the Holy Name Societies, the Catholic Knights of America, the Ancient Order of Hibernians, the Knights of Columbus and other Catholic organizations of the District. The open-air exercises took place in front of the church where the Rev. Eugene McDonnell, S. J., introduced the President to an assemblage of from thirty to forty thousand people. The President's address was short. He said religion was the cornerstone of the republic, and that the separation of Church and State was sometimes construed as meaning hostility to religion. He pointed out the error in this view, and then referred to his own attitude towards all Churches which, he said, he regarded as influences for the advance of civilization. These he would aid in every way he could.

Owing to several unseemly incidents Mgr. Bisleti, the Major-Domo of his Holiness has sent the following circular letter to those personages upon whose recommendations foreigners are usually granted audiences with the Pope: "It is my duty to call your attention to the grave responsibility assumed by him who supports by his recommendation demands for admission to the august presence of his Holiness. You will therefore kindly take care not to give commendatory letters under any form whatever, even for collective audiences or Papal functions, except to those whom you know personally, or at least through references that are certain and worthy of consideration."

The London *Tablet* of October 30, publishes a letter written by the Rev. George Tyrrell to the Old Catholic Bishop, Herzog, in which he denied that the Councils of Trent and Vatican were ecumenical, admitted only a primacy of honor in the Roman Pontiff and showed himself in sympathy with the Church of England, and with the Old Catholics in England as elsewhere. It was evidently written a comparatively short time before his death.

His Grace the Archbishop of Montreal recently went to St. Eustache to baptize the fourteenth child of his sister, Mrs. Belair, who has twelve children living, six boys and six girls. As there was no train when the Archbishop was ready to return, Mr. Rodolphe Forget, M.P., sent his automobile to St. Eustache; the Archbishop motored the twenty-five miles in an hour and reached Montreal in time to bless the armory of the 65th regiment, after the laying of the crowning stone by Sir Frederick Borden, Minister of Militia and Defence.

A Class in Musical Methods has been begun in connection with the work of the Confraternity of Christian Doctrine, the object of which is to promote a knowledge of good and thoroughly Catholic music suitable for use in our Sunday Schools, as well as to train Catechists in rendering the same. The class is being held at St. Charles Borromeo's, this city, on Wednesday evenings.

On November 10 Archbishop Farley confirmed at Graymore, the six men and twelve women, members of the Society of the Atonement, who had been received into the Church on October 30. Brother Paul James Francis is to take a theological course at Dunwoodie Seminary, and will act also as editor of *The Lamp*, the publication of which will be continued.

PULPIT, PRESS AND PLATFORM

Archbishop O'Connell, of Boston, was invited recently to address the Women's Alliance of that city in explanation of what the Catholic Church is and the work the Church is doing. As he was unable to attend the meeting of the Alliance himself an exhaustive paper he had prepared on "What the Catholic Church Stands For" was read for him by Mgr. Splaine in the hall of the Second Church (Unitarian), on November 10, before a very large audience, the pastor of the church, the Rev. Thomas Van Ness presiding. We are assured the paper was listened to with marked attention during the hour and a half required for its reading, and at its close the large audience of women gave a hearty vote of thanks to the archbishop. That the paper created a profound impression on the members of the Alliance and honest inquiry set afoot was shown by the questions of those who crowded about Mgr. Splaine at its close. The opening sentence indicated the whole scope of the paper: "I come to present to you the position of the Catholic Church in the United States; to tell you what she stands for, what she is doing and what are the sources of her stability and strength."

DRAMATIC NOTES

"The Cottage in the Air," New Theatre.—This is the second production staged here. In one sense it is much more pleasing in its general effect than the representation of "Anthony and Cleopatra," with which the new enterprise was inaugurated. This is no doubt due to the fact that "The Cottage in the Air" is much more easily within the capacity of The New Theatre Stock Company than a Shakespearian tragedy. The modern stage has lost the classical tradition and there are few actors in the new school to fill parts requiring the exceptional and intelligent training which Shakespearian tragedy demands.

It is rare now-a-days to hear an actor in a Shakespearian part who can speak his lines intelligibly. Blank verse is a strange language to the modern stage, and as a rule it is nothing short of lamentable to hear Shakespeare mouthed and butchered on the rare occasions when one of his plays is produced.

The New Theatre had the good fortune to secure Miss Marlowe and Mr. Southern for the leading parts in "Anthony and Cleopatra," with some excellent support. But even with this unusual combination the performance fell short of what it might have been in the days when the traditions of the elder school still held the boards. A giant's robes require the stature of a giant to fill them. While Miss Marlowe came within fair reach of the part of Cleopatra, Mr. Southern's Anthony, though good, was cold and palpably an effort, intelligent, it is true, but far from satisfying. Notable defect in the performances was the difficulty of hearing the lines, a defect due in some measure to faulty acoustics in the theatre itself, and in large part to the fatally imperfect reading of the lines on the part of the company.

In "The Cottage in the Air" this acoustic defect was notably overcome, no doubt owing to the fact that the performers were easily within their capacities in a play where speaking lines were well within their comprehension, and when the heroic element and primitive passions, which require unusual powers for their adequate expression, were absent. "The Cottage in the Air" is a sentimental comedy in four acts with a mildly philanthropic moral. The Princess Priscilla, the daughter of a pompous and wooden-headed Grand Duke, has been secretly instilled with the notion by her tutor, Herr Fritzing, a benevolent old gentleman who dreams and theorizes about an ideal social democracy, that royal pomp and state are mere vanities. Inspired by the idea that her mission in life is to put Herr Fritzing's theories into practice, the Princess escapes in disguise from Court, accompanied by Herr Fritzing, as her uncle,

and with him settles in a cottage in a little English town, where she proceeds to play the role of a lady bountiful. She believes that human happiness consists in letting everyone have what everyone wants, with the result that in the distribution of her benevolence the little village is turned topsyturvy with innumerable ensuing funny complications. Finally she comes to the end of her resources, when her betrothed, a prince royal, turns up at the opportune time, rescues her from her embarrassing position and carries her back in triumph to the pomps and vanities of royal life. The theme is carried along in a light and fanciful vein, awaking a pleasant and mild interest with the evident moral that the practical everyday world could be made anew by a theory and that the proper place for each one is in that sphere where nature has placed them. This of course is nothing new, but pertinent at the present hour.

The performance was clever and admirable. Mr. Bruning as Herr Fritzing, the benevolent and impractical old dreamer, perhaps carried off the chief honors, and the entire cast filled their parts with the greatest credit. We may congratulate ourselves that we have in the New Theatre Stock Company more than a mere promise of good things in the way of historic art.

"Seven Days," Astor Theatre.—This is a roaring farce with a good deal of horse-play mingled throughout. Its situations are amusing in the extreme. It pivots upon the complications arising out of a dinner given by a newly divorced man, whose rich maiden aunt arrives upon the scene entirely ignorant of the domestic troubles. He induces one of his female guests to impersonate his wife. The wife herself arrives at this juncture thinking her husband away from home. Meantime a burglar pursued by a policeman gets into the house, and the health officers, who have discovered that the cook has small-pox, seal it up and place all the inmates under quarantine. There is of course neither rhyme nor reason in the play; it is simply pure farce but provocative of uproarious laughter in its sheer absurdity.

QUERIES AND ANSWERS.

A. C. R., Gardner, Me.—The Basilicas were the great halls for the administration of justice that, with slight modifications, became, in the early Christian period in Rome, places of Christian worship. See the articles on "Basilica" and "Christian Architecture" in "The Catholic Encyclopedia," which show how their form originated a style of ecclesiastical architecture.

A Reader of AMERICA.—We could hardly take up the matter again. The editorial you refer to gives the opinion of the best

Catholic writers. Naturally the enemies of the Church welcome an ally wherever found.

PERSONAL

Very Rev. Dr. Thomas J. Shahan, rector of the Catholic University of America, has been made a domestic prelate. The Papal Brief came to him on Tuesday evening through the Apostolic Delegate, Mgr. Falconio, having been forwarded to Washington through the Chancellor's office in Baltimore.

Mr. Saxton Cory provided in his will which disposed of nearly £150,000, that no member of the Roman Catholic Church or "American Catholic Church" should benefit by it.

The Rev. Thomas J. Campbell, S.J., has happily recovered from his recent severe illness and was able, on November 7, to deliver a lecture on the work of the early Jesuit missionaries in Canada in the Church of Our Lady, Guelph.

A report that has had extensive circulation in the press that the late Charles Warren Stoddard burned all his unpublished poems and essays just before his death, is denied on authority. These relics are now being prepared for early publication.

On Nov. 2, All Souls' Day, the Rt. Rev. Mgr. Edward Francis Hurley, of Portland, Me., celebrated the silver jubilee of his ordination to the priesthood. Mgr. Hurley, who at one time was vicar general of the diocese, has been pastor of St. Dominic's, Portland, since the death of Vicar General John W. Murphy.

OBITUARY

Rev. Mother Judith, one of the pioneer Sisters of the Sacred Heart in Hawaii, died at Honolulu October 13. For half a century Mother Judith had devoted herself heart and soul to the noble work of Catholic education in the Hawaiian Islands. For thirty-five years she was Superior of the convent of the Sacred Heart, Honolulu, an office she resigned a few months before her death, owing to ill health and advanced years. Rev. Mother Judith (Marie Brasier) was born in Puy-de-Dôme, France, in 1834, and joined the Hawaiian Mission in 1859.

Mlle. Juliette Dodu died lately in Switzerland. A girl of 18 when the Franco-Prussian war broke out in 1870, she was a telegraph operator at Pithiviers twenty-five miles northeast of Orleans. The Germans in cutting the telegraph wires somehow overlooked one leading into her office and Mlle. Dodu was thus able to notify the government at Tours of their movements.

Moreover during the battles of November around Orleans she found the German wire near her window. She tapped it and during seventeen days intercepted the despatches from the headquarters of Prince Frederick Charles, sending the information to Aurelle de Palladines in Orleans. At last discovered, she was sentenced to be shot as a spy. The Prince himself, moved by her devotion, interfered and saved her life.

Peter Pawinski, for two terms city comptroller of Milwaukee, died on Oct. 28, aged 52 years. He was born in Poland, and was prominent in the affairs of the Polish National Alliance.

George Daniel, Sr., who had served as postmaster and for three terms as Mayor of Sandusky, Ohio, died on November 5, aged 73 years. He was a native of Hesse-Darmstadt.

The Rev. Bernard Kroeger, pioneer priest of the Diocese of Fort Wayne, dean of the Logansport district, and rector of St. Bridget's Church, Fort Wayne, died on November 9, aged 77 years. He was born in Prussia and ordained in Fort Wayne August 2, 1863.

The Rev. Daniel H. O'Dwyer, pastor of St. John's, New York City, died of apoplexy Sunday morning. On Saturday he attended the funeral services of his father, John O'Dwyer, who had died the previous Thursday. Father O'Dwyer was forty-seven years old. Six years ago he became pastor of St. John's which had but 500 members. Since then it has grown to 15,000. Through Father O'Dwyer's efforts a new church valued at \$250,000 was erected recently.

Mother Mary of the Desert, for more than half a century head of St. Mary's Boys' Asylum, New Orleans, and for more than sixty-five years a member of the Marianites of the Holy Cross, died recently, aged eighty-four years. She was the sole survivor of the pioneer band of Marianite Sisters who went to New Orleans from Canada in 1852, during an epidemic of yellow fever. Born in France in 1825, she became a religious in 1846 and was professed at St. Laurent, Canada, in 1847. She left a diary in which she had recorded the interesting events under her observation for the past sixty-five years. Mother Desert has been one of the most noted characters in New Orleans for half a century. From the inmates of her orphanage she selected with unfailing eye boys of talent, and procured the means of educating them for various professions. Priests, doctors, lawyers and merchants of her making stood around her bier.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Having just returned from a trip to West Virginia, and read with unabated interest your issue of October 16th, the writer was, more than ordinarily, impressed with the editorial "A New World's Holiday," as being peculiarly applicable to the Knights of Columbus in their celebration of Columbus Day throughout the United States, and the enlightening consequences which may be expected to follow each recurring year, as the celebration grows.

The writer happened to be in a town—little more than a village—a few days after the celebration of Columbus Day by a local council of the Knights. A fairly good report of the celebration and the speeches was published by the local paper. About the same time a Woman's Temperance League meeting was being held, and the visiting delegates were being entertained by the hospitable families of the town. A Catholic friend entertained four of these delegates. The evening after Columbus Day these ladies read with great interest an account of the celebration, and expressed the greatest astonishment on learning that Columbus was a Catholic!

Here were four evidently intelligent women who confessed their complete ignorance of such an historic fact. The further information they received on Catholic subjects, and their enjoyment of the refined influence of a Catholic home greatly impressed these women, and no doubt will have a lasting influence on their minds in the future.

From many years' association with people of our rural sections, I believe they are a deeply religious people, but have been purposely kept in ignorance of Catholic historical facts by their teachers and preachers, and the Catholic Church has been so persistently maligned from their pulpits, it is only natural that they fear and detest the Mother Church of Christendom. I have had many experiences of this deep ignorance, and consequent prejudice against the Faith. I was once asked by a West Virginia gentleman, of historic name and lineage in Old Virginia, the significance of the Holy Name button I wore, and when the inscription on the button was explained to him, he asked in apparently great astonishment: "Do you Catholics believe in Jesus?" He was asked if he were not thinking of the Jews: "No," he said, "I was always taught that you did not believe in Him, although worshiping His mother." But this was accounted for by learning afterward that he attended a Presbyterian church, the pastor of which never for twenty years preached a sermon without somehow dragging in Catholicity and reviling Catholics.

On a recent occasion a neighbor called one Sunday afternoon to ask if it were really true that Catholics worshiped Mary. She said her Methodist minister had that morning asserted they did, "calling her the Blessed Virgin Mother of God, without any Scriptural authority for doing so." But knowing so many Catholics she "could hardly believe him." She was requested to bring over her King James Bible and the first Chapter of St. Luke was read to her. She said she never remembered having read that chapter, and confessed that her knowledge of the Scriptures was limited to certain verses, printed on leaflets, and learned at Sunday School. Her respect for the Bible was sincere, and when she read again and again: "Henceforth all generations shall call me Blessed" she turned down the leaf of her Bible, and declared she would show it to her minister and prove to him how wrong he was.

To counteract, in some measure, and dispel such dense ignorance of our Holy Faith, the Federation of Catholic Societies of this county has within the past six months published a Catholic Catechism, bi-weekly, in an evening paper, chapter by chapter. Having completed the Catechism, it is now publishing "The Inquirer's Guide. An easy Way to Learn What the Catholic Church is, and What the Catholic Church Teaches," by the Right Rev. Regis Canevin, D.D., Bishop of Pittsburg. Thus it is hoped the minds of many earnest souls seeing the Light may be led out of the darkness of unbelief, who otherwise might never hear anything truthfully explained of Catholic faith and practice.

G.

October 22, 1909.

WHAT IS SAID OF AMERICA

I cannot feel comfortable without AMERICA.—Rev. D. S. O'Begley, Delphos, Kansas.

Long life and a prosperous one to AMERICA and to its editors. Rev. James Walsh, Providence, R. I.

I have read several issues of AMERICA, and always found it an honest, fearless and solid Catholic paper. I shall be glad to recommend it to the notice of the seminarians. Wishing you a full measure of success in your work.—Rev. T. F. Gignac, Laporte, Texas.

The current number of "AMERICA," the Catholic review of New York, edited and published by the Jesuit Fathers, is the beginning of its second volume. This weekly publication stands alone in the United States as the highest type of Catholic journalism, and we feel its success is assured.—The Record, Louisville, Ky.